

THE
Revelation Unvail'd:
O R,

An Essay towards the Discovering

I. When many Scripture Prophecies had
their Accomplishment, and turned into
History.

II. What are now Fulfilling.

III. What rest still to be Fulfilled, with a
guess at the time of them.

WITH
An APPENDIX,
PROVING,

That Pagan *Rome* was not *Babylon*,
Rev. 17. and that the *Jews* shall
be Converted.

Dan. 12. 4. *Many shall run to and fro, and Knowledge
shall be increased.*

By SAMUEL PETTO, Minister of the
Gospel at Sudbury in Suffolk.

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THE PREFACE.

I*T is a Duty of high Concernment unto Christians to be searching the Scriptures, Joh. 5. 39. one part as well as another, all being given by Divine Inspiration, and profitable to high and glorious Ends. The last Prophetical Book would never have obtained the Name and Title of Revelation, if an understanding of the Mind and Will of God therein had been unattainable. Nor would there ever have been such a precious Promise in the Front of it, Rev. 1. 3. Blessed is he that readeth, and they that hear the words of this Prophecie, if it had been un-intelligible. Who should share in this Blessedness, if none could arrive at the Knowledge of what they Read?*

Neither should any take Discouragement for this search, because some have been mistaken in their Computations of time; for

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they may as well reject the Study of other Scriptures on that account, seeing many Wise and Learned Men have been grossly mistaken about great Matters of Faith, or Doctrines of the Gospel.

Indeed the Enquiry is the more necessary, that at last the Truth may be found out. I am not peremptory in fixing the time, but offer different Epochas with the Grounds, and let these or the Event determine which is the Truth: And besides the Mystical Numbers, there are other Signs of the times; as, the sleepiness of Virgins may speak that the coming of the Bridegroom is not far off, Mat. 25. 1, &c. and some Events may discover what are next to follow, as some former Seals open'd, tell us what were yet to come, and some Trumpets sounding, tell us which are next to sound.

Also know that there are other Matters besides the times yet to come to be enquired after, even what is already past; that we may discern what an answerableness there have been in Events in the several Ages to what is contained in the Prophecies; which is indeed the great Scope and Design of this Discourse to give a discovery of.

Here we may see how Prophecies have been turned into History. And there is enough

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nough in this to recompence all the labour of any serious Observer and Enquirer, and to fill him abundantly with Admiration.

Here is Matter not only knowable, but of great importance to be known, for receivers of the Mark of the Beast in the forehead or hand, openly or secretly, are severely threatned, Rev. 14. 9, 10. They shall drink of the Wine of the Wrath of God, which is poured out without mixture, and shall be tormented with fire and brimstone for ever.

A Discovery of the Enemies of the Church I accounted necessary, else what followed would not have been Established.

I confidently conclude the Pope to be the second Two-horned Beast, Rev. 13. 11. who is the Giver of this Mark, and so the least Compliance with him as such is very perilous and desperately dangerous. That Mark may not only be what I have particularly mentioned, but may extend to some other Aët or Badge, Tessera, Sign or Token which he giveth of their belonging to him.

As to the First Beast, Rev. 13. 1. I think him not to be the Pope or Seventh Head, but another persecuting Beast as I have evinced. Herein I confess I differ from other
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Interpreters, yet I account it the Truth, and this may be a salvo for their supposed mistakes about the Mystical Numbers; some of them might be righter in their Computations as to the End, than themselves were aware of, two things (which I have proved) being considered.

1. *That the Epocha of the 42 Months and 1260 Days, is to be fetched from a [Persecution] of the first Ten-horned Crowned Beast, Rev. 13. 1, 5. Not from the Pope, nor from any [Apostacy] of his, or other Romish Corruptions; some of which were too early to begin those Days with, 2 Thess. 2. 7. and others too late, if they were to Commence from the very first Moment of time when Rome lost the Essentials of a true Church, and turned into the Whore of Babylon.*

2. *That the 42 Months and 1260 Days are not expressive of the whole time, either of the Beasts continuance or Dominion: It is a great mistake to think that immediately after the expiration of those Days, the Beast must be destroyed, or the Churches Trouble come to its End. It's true, the Sackcloth or Wilderness-state then ended; but after that, the Witnesses having finished their Testimony, there a is Witness-killing War,*

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War, and the Death-state of the Witnesſes, and their Reſurrection enſueth, before the reign of the Beaſt cometh to an end, Rev. 11: v. 7. to 15.

As to the 2300 Days, Dan. 8. 14. I think they are not Prophetical Days, i. e. Years, but Natural Days; not only becauſe expreſſed by Evenings and Mornings, v. 26. but becauſe they are limited and confined to the little Horn which groweth on the Hee-goat, v. 8. which is declared to be the King of Grecia, v. 21. And ſo that Little-horn was Antiochus Epiphanes, who did grow out thence, as, v. 9. in the latter time (not of the World, but) of the Four Kingdoms which ſprang from the Grecians, or which that was ſplit into, as, v. 23. And this Antiochus did take away the daily Sacrifice, and caſt down the Sanctuary, v. 11, 12. And it being asked, How long it ſhould be till that was cleaned, v. 13. The aforeſaid days are given as the Answer, v. 14. And ſutably was the Event, according to Joſephus and the Maccabees, which may be eſteemed as other humane Hiſtories, though not as Scripture. For from Antiochus firſt Perſecution in his own perſon in the 143 Year of the Greeks to his Death in the 149 Year, is about that time, 1 Maccab. 1. 20, 21. and 1 Macc. 6. 16. Or

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Or from Menelaus, who intended to Revolt to the Religion of the Greeks, and had a License from Antiochus, to Erect a place in Jerusalem in the 142 Year, to the time of cleansing the Sanctuary in the 148 Year, is about 2300 Days, Joseph. lib. 12. c. 6. 1 Maccab. 4. 41, 43, 52.

In vain therefore do many perplex themselves, seeking the expiration of these 2300 Days in the times of the New Testament.

And if they were so many Years, yet they could not begin before the Vision it self, which hath its first Date at the Ram, Dan. 8. 3. noting the Kings of Media and Persia, v. 20. and the first Year of Cyrus was about 528 Years before Christ; nor indeed could they Commence before that little Horn Antiochus did take away the daily Sacrifice, and tread down the Sanctuary, v. 13, 14. about Ann. 167. before the Nativity of Christ, and the residue must come after, and thus would not expire till about Ann. 2133. But I conclude, that those 2300 Days did begin and end with Antiochus.

I would not absolutely determine that the Conversion of the Jews will be before the Fall of Rome; but offer some Reasons for it.

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This seemeth plain, that the Jews will not return to their own Land, or be called till the Resurrection of the Witnesses: For as the time, times and half, and 1260 Days, so the three Days and half of the Witnesses lying dead, are all of them times of the Gentiles, Rev. 11. 2, 3, 9. and it is expressly said, Luk. 21. 24. They shall fall by the edge of the Sword, and shall be led away Captive into all Nations, and Jerusalem shall be trodden down; How long?—[until the times of the Gentiles be fulfilled]. And they are not fulfilled till the Death of the Witnesses is over, seeing the Gentiles hold them under their death.

If the Tenth part that falleth at the Witnesses rising or ascending, should not be Rome, but another of the Ten Horns (as some would have it) then seeing there is but one blow more after that Triumph, Rev. 19. 1, 2, &c. Why may not Rome be the Babylon that cometh into Remembrance at the Seventh Vial? let the Event determine.

I do not pretend to immediate Revelation, or such a Spirit of Prediction for the foretelling things to come; but only compare Scripture with Scripture. I did compose this

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Ann.

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Ann. 1665. and see no Cause yet for Variation in the Substance; only now I have much abbreviated it, with a few Alterations, and a little Addition especially as to the Number of the Beast; and this Review hath added much to my Confirmation and Satisfaction in these things. The Day of the Lord is near, let us exercise Faith in Prayer, that if Jesus Christ should come at Midnight, yet we may be always found watching.

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Revelation unveiled, &c.

CHAP. I.

Of the general scope of the Revelation, and
the Enemies of the Church, especially the
Dragon.

It is a singular demonstration of the
Love of Christ to his Church, that he
hath vouchsafed the Book of the *Revela-
tion*, which affordeth not only useful
Moral Observations, but *Prophetical Con-
clusions* of the great Events from the days of
John until the end of all things; *Rev. I. v. 1, 3.*
It is called [*a Prophecy*] of what was shortly to
come to pass, and that until the general *Resurre-
ction*; *Rev. 20. v. 10, 11, 12.* when Jesus shall
sit on his great white Throne, and the dead, small
and great, shall be judged according to their works.

Here is a Prediction of the state and con-
dition, of actions and passions, doings and suf-
ferings both of the Church and People of God,
and also of their Enemies during that whole
time.

And note there are,

- I. *Seven Seals*, *Rev. 6.* six of which lasted
B during

during the time of Pagan Emperours, till after *Anno 300*. See Mr. *Mede*. And the seventh delivered it self into

2. *Seven Trumpets*, *Rev.* 8. and 9. Some of which began to found Judgment against the Roman Empire before *Ann.* 400.

3. *Seven Vials or last Plagues*, *Rev.* 15. and 16. and all other dispensations are for time reducible to some of these.

That the *Roman State* or Empire is the chief boundary of all these matters, is evident, seeing the description undeniably agreeth to that, and to no no other Place or State in the World; for *Rome* was that great City, *Rev.* 17. v. 18. which was built upon seven Hills or Mountains, v. 9. and had seven heads, seven several supream Governments, v. 10. [five of which were fallen] in the days of *John*, viz. 1. Kings; 2. Consuls; 3. Tribunes; 4. *Decem-viri*; 5. Dictators, and it's said [one is] viz. 6. *Cæsars* or Emperours. And another was yet to come, viz. 7. Popes: And in that Territory were the ten Horns or Kings, viz. that after received power as Kings, which in the days of *John* they had not.

The principal Enemies here described are four; 1. A Dragon, *Rev.* 12. 3. 2. A ten-horned Beast, *Rev.* 13. 1. 3. A two-horned Beast, *Rev.* 13. 11. 4. A Whore, *Rev.* 17.

Seven Heads and ten Horns the Dragon had, and so the Beast crowned, and upon the Beast the Where rideth, *Rev.* 17. 7. and therefore all of them belong to the Roman Empire.

The Church till after *Ann.* 300. is deciphered

phered by a Woman clothed with the Sun, *Rev.* 12. 1. and then the red Dragon was her grand Enemy, *v.* 3.

Afterward she is described under the notion of two *Witnesses*, *Rev.* 11. and of 144000 sealed ones, *Rev.* 7. and 14. 1. and then her great Enemies were the first and second Beast and the Whore, *Rev.* 13. and 17.

The grand Opposite to the true Church, is [*the Whore of Mystical Babylon*]; which therefore must be the corrupt Church of *Rome*, *Rev.* c. 17. *v.* 1, to 6. For who else can these Characters agree to? Who else did sit upon many Waters, with whom the Kings of the Earth committed Spiritual Fornication? Is the Mother of Harlots, and Abominations of the Earth, and drunk with the Blood of the Saints? Who else hath fate upon the Scarlet-coloured Beast with seven Heads and ten Horns?

Yea it is expressly said, *v.* 18. *The Woman is the great City which reigneth over the Kings of the Earth*; which could not in the days of *John* be asserted of any other in the World but only the City of *Rome*, and so the Romish Church is here intended.

For the right understanding or clearing of these Prophetical Mysteries, I shall lay down divers Rules, with the proof of the n.

Rule 1. *That [the Dragon] notifieth Pagan Rome persecuting, or such as are not professedly Christian.*

As a Key to a considerable part of this Prophecy, I take [*Dragon*] throughout the *Revelation*, for Satan acting in and by Paganish Power,

Power, or not Christian. It cannot be the Devil himself for the description here of his seven Heads and ten Horns, *Rev. 12. 3.* We have otherwise expounded of Instruments of Satan. *Rev. 17. 9, 10.* (as *Ezek. 29. 3. Jer. 51. v. 34.*) and it aptly agreeth to Heathen Rome, when there were [*seven Crowns*] (Emblems of Majesty, Supream Power and Sovereignty) and these upon the heads. Satan acted like a Dragon by fierce and cruel Persecutions against the Church under Ethnick Emperors before *Ann. 300.* and not long after the Man-child Christ (not personally considered, but mystically in his Church and Gospel-administrations) was brought forth (by his Captain General *Constantine the Great*) notwithstanding all Pagan attempts to destroy him, or hinder turning from Paganism to Christianity. And several acts or works of the Dragon or Paganish Powers are mentioned. As

1. *A Dragon War with Michael, i. e. with Jesus Christ, whilst the Empire was Pagan, Rev. 12. v. 7. And there was War in Heaven, Michael and his Angels, and the Dragon and his Angels.*

This War is before the rising of the Beast, and before the 1260 days begin, as appeareth in that he had but seven Crowns, and these upon the Heads, *v. 3.* whereas upon the Beast are ten Crowns, and these upon the Horns, *Rev. 13. 1.* and in that in this War the Dragon is overcome, and cast out, or down, so as his place is no more found in Heaven, *Rev. 12. 7, 8.* whereas, had he been then turned Beast, he would have been a Conqueror, *Rev. 13. 7.* It was given to him

to make War with the Saints, and to overcome them, and should after have had the same place in Heaven as before. It is therefore a War that casteth the Dragon down from his Imperial Throne and Headship, not from his acting in Horns of the Beast that is intended. It uttereth in a great Triumph for the erecting or setting up at present another Kingdom, *Rev. 12. 10.* *Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Christ, for the accuser of our Brethren is cast down---* Whereas such a Triumph is inconsistent with the Sackcloth Wildernesse-State of the 1260 days, and cannot be during the Reign of the Beast, or till those days are ended, and the sounding of the seventh Trumpet, *Rev. 11. 15.*

This War and Triumph is before the Woe to the Inhabiters of the Earth and Sea, *Rev. 12. v. 12. i. e.* probably before the first & second Trumpets which fall upon the Earth and Sea, *Rev. 8. v. 7, 8.* and so before the 7th Seal, *v. 1, 2.* and before the safe sealing, *Rev. 7. v. 2, 3.*

Therefore this Dragon-War was that between *Constantine* the Great, and the Pagans, wherein he had a glorious Victory over *Maxentius*, *Maximinianus* and *Licinius*, and this admirably agreeth with, or answereth to the sixth Seal, *Rev. 6. 12.* to the end: And the rather, because the Dragon was enraged at his being cast down, *Rev. 12. 12.* knowing that he had but a short time; for but one Pagan more, *viz. Julian*, was ever advanced to the enjoyment of the Imperial Throne, and he ruled but two or three years (some say less) a very short time.

Neither doth the mentioning a flying into the Wilderness 1260 days before this War, v. 6, 7. argue that the War is after: For, often things are inserted by way of anticipation, and that mentioned in a former place, which was done after; as divers matters, *Rev. 11.* are not in time before those, *Rev. 12.* and here is a special reason for it in the Case in hand: For having asserted that the Dragon watched to destroy the Man-child, and yet he was brought forth, and was caught up to God, and to his Throne, *i. e.* had safety, power, eminent exaltation, and yet the Woman flieth into the Wilderness for so long a time, v. 4, 5, 6. A Question ariseth,

How all this cometh to pass? and how after such advancement she cometh into the Wilderness?

He answereth, by declaring, that there is a War wherein Michael overcometh the Dragon, and so the Woman the Church hath advancement; but the Dragon being enraged raiseth a Persecution, and driveth the Woman into the Wilderness, v. 13, 14. (and so she was not there before) and it is [into her place] *i. e.* into the place which God had prepared for her, no necessity of its implying that she had been in that place before. And let it be observed what the provocation was, to that Persecution; v. 13. *And when the Dragon saw that he was cast unto the Earth, he persecuted the Woman that brought forth the Man-child.* Which argueth, that this casting down the Dragon from his Imperial Seat, and the bringing forth the Man-child by *Constantine*, were fresh in memory, and
not

not many hundred years before, as they must be, if this War were towards the end of the 1260 days, as some would have it.

And seeing this War was before the rising of the Beast, and seeing the going into the Wilderness, which next ensued *Michael's Victory* over the Dragon, is that going into the Wilderness for a time, times and half, *v. 7, 12, 14.* Hence that going into the Wilderness for 1260 days, is the going into the Wilderness for a time, times, and half a time; or these are the same measure of time.

2. *A Dragon, or Pagan Persecution* (after the Empire became a Beast) *driving the Church into the Wilderness, Rev. 12. v. 13.* When the Dragon saw that he was cast to the Earth, he persecuted the Woman.

The Dragon now persecuted the Church, not by a Headship which he was already cast down from, but in the form of Crowned Horns of the Beast, divers of which at first were Paganish, as the *Goths, Vandals, &c.* And let it be observed, that they then did not give their Power to the second Beast the Pope (who was not then up) by way of professed subjection either to him, or to the Christian Religion.

3. *A Dragon flood cast out after the Woman the Church, Rev. 12. 15.* A multitude of Pagans, as well as Errors, which were dried up, that She was not drowned thereby.

4. *A New Dragon War raised upon this, against a Remnant of the purest Worshipers, Rev. 12. 17.* I shall leave it to Consideration, whether this was at the next Persecution by the

Horns, after the Woman was in the Wilderness, and the Flood was over; or by the *Saracens* and *Turks*, who over-run the Eastern Churches and raised Persecutions there, and although they own God, yet it is in so carnal a way, as they deny him by their Religion, and not so much as professing Christianity may be deemed Paganish, though not professedly *Pagans*.

Thus we see the work of the Dragon against the Church, both before the 1260 days, and in that time.

5. *A Dragon Combination, as one Partner at the Battle of Armageddon, Rev. 16. 13.* Where Dragon, I think, is especially Turkish Power and Infidels, and so is distinguished from the *Beast and false Prophet*; and the issue as to the Dragon, is, *Rev. 20.* That he is bound 1000 Years, i. e. restrained from former Persecutions, and at last is utterly destroyed, *v. 10.*

CHAP. II.

Of the Ten Horned Crowned Beast, Rev. 13. 1.

IT is impossible to regulate our Knowledge in these Prophetical Matters, or our ensuing Practice without rectified Apprehensions, in what state the *Roman Empire* must be considered, when it became a *Beast*.

I cannot concur with an eminent Writer, in thinking the first *Beast, Rev. 13. 1.* to be [*the Roman Catholick Visible Church*]

For

For I cannot find that the claim of Universal Churchship, was first before the claim of Universal Supremacy or Headship, to make a second Beast. Nor do the other Characters, v. 3. 5. 7. agree to that.

If that were the first Beast, then who is the Whore that rideth upon the Beast, *Rev.* 17. 3. 7. Surely that is *the pretended Roman Catholick Church*, and so that cannot be the Beast that is ridden upon. Nor is the Church one of the eight Kings or seven Heads, v. 11. and so cannot be the first Beast.

Nor is this first Beast *Rome*, as under *Pagan* Emperours. For then it had but seven Crowns, and these upon the Heads, *Rev.* 12. 3. Whereas this first Beast hath Ten Crowns. and these upon the Horns, *Rev.* 13. 1. Because the Ten Horns assumed a Supremacy and Sovereignty (which Crowns are Emblems of) to themselves. And this Beast is the Dragons Successor, v. 2. and received a deadly wound in one of his Heads, v. 3. Whereas although *Paganism* was wounded by *Constantine the Great*, yet the sixth Head of Emperours was not wounded, much less unto Death during the Dragon or *Pagan* State; it was not this Beast, nor wounded until the Crowns were upon the Horns; nor did *Pagan* Emperours continue forty two Months, as this Beast doth, *Rev.* 13. 5.

Nor is the Pope the first Beast. I am perswaded that the accounting him so. hath caused divers mistakes in the matters of the Revelation, as seeking the *Epocha* of the Prophetical days in him,

him, which should be found in another, as this first Beast. I grant that the Pope is the second two Horned Beast, *Rev.* 13. 11, 12. and Antichristian; but I humbly conceive, that there was a first Antichristian persecuting Beast, up above two hundred years before the second Beast arose, and so before the Pope became the two horned Beast, and seventh Head.

Take my Notion under this Rule.

Rule 2. *That the first ten horned Crowned Beast is a Civil State of the Roman Empire, as broken or divided into ten persecuting Kingdoms.*

• *For 1. The first Beast is distinct from the two horned Beast; or these are two distinct Beasts, and not barely a double Power Temporal and Ecclesiastical of the same Beast: Here are many Notes of Distinction. They have a different manner of rising. One [out of the Sea,] Rev. 13. 1. the Other [out of the Earth,] v. 11. the former is wounded in one of his Heads, v. 3. the latter is another Beast, v. 1. 11, 14. they are differing in Shape, the first hath ten Horns Crowned, v. 1. the second hath two Horns, v. 11. Nay, the second Beast exerciseth all the Power of the first Beast, and that before him, i. e. before the first Beast, and therefore they are distinct, yet some part of the time exist together, i. e. the second Beast is up before the first is down, else it could not be [before him:] And hence it cannot be the same Beast, considered as wounded as the first Beast,*

Beast, and as healed as the second Beast: For, how could the second Beast, as healed, exercise the Power of the first Beast before him as wounded? Seeing the wounded State, as well as that before the wound is past, when the healing time cometh, and so it could not be [before him] if after the second Beast were up, the first were not up also. How can one act before another, if both be not up together, as distinct each from other, even still in some respects? And hence it is evident, that it cannot be limited only to a double Power of the same Beast; seeing whatsoever Power the first Beast hath, the same the second hath also; (and so the first is in some degree subjected to the second) if the first Beast did exercise Temporal Power, then so did the second also; for, the second exerciseth not only some, but all the Power of the first Beast, *v. 12.* From all which it is evident, that they are two distinct Beasts, and that therefore the first Beast cannot be the Pope or seventh Head. For, there are but seven Heads in all, *Rev. 13. 1. Chap. 17. 3, 9.* And if the Pope be the first Beast and seventh Head, how can another distinct Beast come after and exercise all the Power of the first without making eight Heads? And who should that second Beast be after Popes or seventh Head, if the Pope be the first Beast?

2. *He to whom the Dragon resigned or gave his Power, Throne and great Authority about the time of Crowning the Horns, he is the first Beast, Rev. 13. 1. Upon his Horns ten Crowns. And*

v. 2.

v. 2. *The Dragon gave him his Power, and his Seat and great Authority.*

Now the Pope had not from the Dragon (i. e. from *Pagan Rome*) his Throne, Power or Military Forces, nor great Authority, he had the same Seat before, and at Crowning the Horns, and therefore the Pope is not the first Beast, but the Crowned Horns, who had these, as *Alaricus*.

3. *That which was Head of the Roman Empire, after the rising of the first Beast, received a deadly wound, which afterward was healed, Rev. 13. 1, 2, 3. I saw one of [his] i. e. of the Beasts Heads — wounded as it were unto Death. It was then one of the first Beasts Heads that was wounded, and so in his time, after he was up.*

And therefore the Pope cannot be the first Beast, or the seventh Head then, for the Head of Popes (as it was not up so early, as the Crowning of the Horns, so) did not receive a deadly wound, he was rather in a rising than a falling posture thenceforward.

But there was a manifest wound, in the sixth Head of Emperours by *Alaricus* about *Ann. 410.* and others afterwards, till about *Ann. 475.* in *Augustulus*; that wound was so great, that there were no Emperours in the *West*, or at *Rome*, till *Charles the Great*, about *Ann. 800.* when the wound was after a sort healed again, yet it had not the extent of the former Empire. The manner and occasion take thus.

Alaricus took *Rome*, and set up a Mock Emperour,

perour, that he might bring the Majesty of the Imperial Scepter into Contempt and Derision, he proclaimed Emperour One, whose Name was *Attalus*, and the same day they carried him up and down the Streets in the habit of an Emperour, and the next day they made him serve as a Slave. It's said to be occasioned thus: *Alaricus* having over-run many places, sent Messengers to *Honorius*, declaring, that if Lands were granted to him and his to dwell in, he would cease spoiling of the Country: *Honorius* not knowing how to recover *France* and *Spain* from the *Suevians*, *Vandals*, &c. giveth *Alaricus* Power to go into *France*, confirmed this Grant with an Oath. *Alaricus* steering his Course towards *France*, *Stilico* against the Covenant followeth him, and made a great slaughter, *Alaricus* not the least suspecting it before: Hereupon the *Goths* snatching up their Arms, and *Alaricus* exasperated by this injury and violation of Covenant, turned back into *Italy* waiting with Fire and Sword, and at last *Rome* it self was taken by him. *Socrat.* l. 7. c. 10. Cent. 5. c. 16. *Funccius*—

And whereas some grant that the sixth Head of Emperours was wounded, and would have, the Popes obtaining Headship to be the healing.

I confess I understand not, how a wound in one Head should be healed by the rising up of another. I think the wound is never healed, unless the same Head that was wounded, recovereth again. But this is a granting the thing, for it is not a Head of the Dragon, but

a Head of the Beast that is wounded, *Rev. 13. 3.* One of [*his*] Heads — and therefore if it be the sixth Head of Emperours that is wounded, then that first Beast is not the *Roman State* under the seventh Head, but under the sixth Head of Emperours.

4. *The first Beast is the Whore-ridden Beast, Rev. 17. 3. I saw a Woman sit upon a Scarlet-coloured Beast, v. 4. 5. Rev. 13. 1.* Now the Pope is rather carried by the Whore, than the Beast that carrieth her, and therefore this Beast is not the Pope.

Nor is the *Turk* this first Beast, for this Whore doth not ride upon the *Turk*, nor is *Constantinople* the City, which in the days of *John* reigned over the Kings of the Earth; nor did the *Turk* arise the same hour with the Crowning of the Horns, as *Rev. 17. 12.* but hundreds of years after; yet I deny not that the *Turk* may belong to the Beast, after he obtained some Territories belonging to the Horns of the Beast. It is therefore a Civil State of the *Roman Empire*.

5. *The Beast is both an eighth King and of the seven Heads, Rev. 13. 1. And Rev. 17. 3, 11. The Beast that was and is not, even he is the eighth and is of the seven —* There were but six, when the Beast did arise, and the wound was of the sixth Head, as I have proved, and so must the eighth be some distinct new kind of Government, and if the first Beast, *Rev. 13. 1.* were Popes, and the seventh Head at his first rising, then the Beast could not be the eighth and of the seven; For, I ask what distinct kind of Govern-

Government or State of the Empire came after Popes to make an eighth King?

If it be said, the Christian Emperours, before the rising of the Beast. I add, that it was the same State of Government under Pagan and Christian Emperours, though the qualifications and Actions of Governours were different, both were Emperours. And seeing after the sixth Head of Emperours, two Beasts so different each from other are mentioned, *Rev. 13. 1, 11.* It is to me a wonder, that men should not seek a way how the other six might by these two Beasts be made up eight Kings. Thus the first Beast (*Rev. 13. 1.*) hath Ten Crowns upon the Horns, or Kingly Government there, which made a different sort of Government from the other six, and so may be deemed a seventh King or sort of Government or an eighth, if we will count it after Popes, who maketh another, as *2 Pet. 2. 5.* God saved *Noah* [the eighth] Person; the meaning is, that there were seven saved besides *Noah*, he was not the last of them in order, but did make up that number. So *Rev. 17. 11.* The Beast is the eighth, that is, there are seven besides, seven others, and so with him there are eight. The Beast is the eighth in number, not necessarily that he is eighth or last in order: Hence he addeth [and of the seven] he doth not say he is the [seventh] so warily doth the Apostle speak here.

It is said of this Beast, it [was, is not, and yet is] *Rev. 17. 8, 11.* [was] in its Ten Horns crowned before the deadly Wound, [is not] in

in respect of perfect Headship when wounded, for the Head is said to be wounded as it were unto death, *Rev.* 13. 3. [and yet is] when the Wound was healed, *Rev.* 13. 3.

6. *The Pope obtained not any Civil Supremacy over the Empire, till hundreds of years after the Horns were crowned, and so after the first Beast was no; therefore the first Beast (Rev. 13. 1.) is not the Pope or seventh Head: For the crowning of the Horns, or their receiving Power as Kings, is the same hour, or the first hour with the Beast, Rev. 17. 12. All the former Heads were Civil Heads, as Kings, Consuls, &c. and therefore so must the seventh be also.*

And indeed how is it possible that Popes should be reckoned a Head of the Roman State or Civil Monarchy, or succeed and come in the place and stead of the sixth Head of Emperors (which was a Civil Head) until they obtain a Civil Supremacy, as Emperors and others had? *Thomas* his constituting *Boniface* the third Universal Bishop *Anno* 606. is evidence enough that the Bishop of *Rome* had not then obtained a Civil Supremacy, but was under the Head of Emperors still, seeing he was beholden to them even for his Ecclesiastical Supremacy; and yet the first Ten Horned Crowned Beast was up long before this.

Indeed there is evidence that a long time after the crowning of the Horns, yet Emperors were the Supream Head, and the Popes of *Rome* subordinate or subject to them. *Bonifacius* writing to *Honorius*, saith [God hath given you the Regiment of worldly things, and the Priesthood to me--] Even

Even the Councils for spiritual matters were called by the command of Emperors many years after, as *Phil. Morney* Knight, in his *Mystery of Iniquity*, hath largely proved. And claiming Supremacy, or aspiring after Civil Headship, is no obtaining it, any more than *John* Bishop of *Constantinople* his claiming and assuming the Title of Universal Bishop about *Anno 590.* did make him Ecclesiastical Head over the Bishop of *Rome* in that day. The Temporal Supremacy of the Pope cannot be proved until a long time after, and so he could not be the first Beast. And to say that his Ecclesiastical Power made him the first Beast, and his Temporal the second, is to invert the Order of *Rev. 13. 17.* which ascribeth that to him as a second Beast.

7. *All the other Characters of the first Beast agree to the Civil State of the Empire with ten Horns crowned persecuting, and so the complex body of them, or as headed by Emperours, make that Beast, Rev. 13. v. 3, 4.* When the Wound was healed, then all the World wondred after the Beast. *Charles* was called the Great, because then he was so much admired. And they worshipped the Beast. To [*worship*] him is *eidem subijci, i. e.* by civil subjection to him noted by worship, *Gen. 27. 7. and 37. 7. and 49. 8. Isa. 45. 14.* Saying, [*Who is like unto the Beast? who is able to make War with him?*] So early they admired the Horns of the Beast, as the *Goths* and *Vandals*, and their great Power, and others, as *Attila* King of the *Huns*, who after the death of *Ecus* grew so mighty, that he

he overthrew the Imperial General and Army, took many Cities, and was held for the most powerful Prince in the World, and was so much feared, that *Martianus* the Emperor sent to sue for Peace, and sent him Presents. See *Imper. Histor.* and v. 5, 6, 7. made War with the Saints.

Obj. 1. It's a mark of Perdition to worship the first Beast, Rev. 13. 8. but it is not so to yield civil subjection to Civil Power.

A. 1. It is not made a mark of Perdition. The Text doth not shew the danger of worshipping the Beast, but describes him by the multitude of Reprobates that are admirers of him. See *Brightman*. Civil subjection may lawfully be yielded to the Civil Power of those who are over-much honoured by many who shall perish.

2. If a corrupt Religious Worship must be intended (which is not proved) yet this agreeth to the first as a Civil Persecuting Beast: For it is a Scarlet-coloured Beast, *i. e.* a cruel Persecutor, *Rev. 17. 3.* warreth with the Saints, *Rev. 13. 7.* a blasphemer of God, *v. 6.* And divers of the Ten Horns in their first rising were such, being either Pagans, or in Pagan Worship, or Arrians, blaspheming his Name and Tabernacle, *i. e.* Jesus Christ; and latter-ward it was a Whore-ridden Beast, *Rev. 17. 7.* And to magnifie him in these corruptions, or in that wherein he is a Beast, is pernicious; yea compliance with him in Persecution is an evident token of Perdition, *Phil. 1. v. 28, 29.* And thus it may be a mark of Perdition, though the Pope be not the first Beast.

Obj.

Obj. 2. *There is but one Beast mentioned; Rev. 17. 8. which is the interpretation of Rev. 13.*

A. [*Beast*] is a name common both to the first and second, and so *Rev. 17.* may notifie the whole Beast-state in distinction from Dragon-state, *Rev. 12.* they are sufficiently diversified, *Rev. 13.* and need not be so again in *Rev. 17.* When compared each with other, they are two Beasts differenced from each other by many notes of distinction, but when differenced from Dragon, both agree in the common name of Beast. As the *Roman Monarchy* from first to last is called a *fourth Beast*, *Dan. 7. v. 3, 19, 23.* yet that will not deny Dragon and Beast to be distinct each from other part of its time. But their being two is implied, *Rev. 17. v. 10, 11.* There is another, and an eighth, which agrees with the word King in gender, and there cannot be an eighth King (*i. e.* different Government) if there were not two Beasts.

In short [*Beast*] without distinction may be taken promiscuously either for the first or second Beast, as the matter enforceth, but it noteth most commonly the first Beast, or whole Roman State after it ceased to be under Dragon, *i. e.* after Pagan Headship ended, and may be understood either of its after Headship, or the complex body of the crowned Horns comprizing the Roman Territory, or Provinces in East and West, the same that the Dragon had before.

But [*Beast*] when with distinction is usually taken for the first Beast: Thus when [*Beast* and false Prophet] are distinguished, the false

Prophet is he that worketh Miracles, *Rev.* 19. v. 20. which is the second Beast, *Rev.* 13. v. 14. and therefore the Beast distinguished from him must be the first Ten-horned Beast.

So when [*Beast and Image*] are distinguished, *Rev.* 14. 9, 11. and 15. 2. and 16. 2. and 19. 20. and 20. 4. The first with Ten Horns crowned is intended by Beast, for it is an Image of him that received a Wound by a Sword, and did live, *Rev.* 13. 14. which was the first Beast, v. 1, 3. not the second. It is the second Beast which had power to give life to the Image of the Beast, and work Miracles, and that in his sight, v. 15. and so he cannot be the Beast it self whose Image is animated, and hath life given to it, and in whose sight those Miracles are wrought, but the first.

Also when [*Beast and Woman*] are distinguished, as *Rev.* 17. there [*Beast*] signifieth the first Beast, at least till the rising of the seventh Head, and this in so many of the Horns as were ridden by the Whore of *Babylon* after she arose, v. 3.

So when [*Beast and Dragon*] are distinguished, *Rev.* 13. 1. and 16. 13. there [*Beast*] noteth the first Beast, or so many of the Horns as were professedly Christian, and were ridden by the Whore, and [*Dragon*] noteth such as were not professedly Christian; for we must note, that all the Horns of the Beast were not of the same Spirit or Religion. About the time of their first crowning, some were *Dragonish Pagans*, *Rev.* 12. v. 13, 14. Others professedly Christian and corrupt; some *Arrians*, as *Goths*, *Vandals*, &c. and

and towards the latter end of the Beasts Dominion some Horns or Provinces are Dragonish, not professedly Christian, *Rev. 16. 13.*

The Turk has part of the Territory of the first Beast, *Rev. 13. 1.* others are Popishly affected. By all which it appeareth, that there is no necessity that the Pope should be the first Beast.

And although herein I differ from other Interpreters, yet I am more for them than against them, the matter being rightly stated, especially seeing hereby I extricate them out of many difficulties where they are at a loss for a ground in their fixing the *Epocha* of the Prophetical days on the Pope, which I hereby prove should be taken from another Beast, *viz.* The first Civil Ten-horned, crowned, persecuting Beast.

CHAP. III.

Of the Two-Horned Beast the Pope, Rev. 13. 11.

Rule 3. **T**HAT the Two-Horned Beast is the Pope, *Rev. 13. 11.* who by his first Horn of Ecclesiastical Power is a false Prophet, by his second Horn of Temporal Supremacy became the seventh Head of the Roman Empire.

This appeareth, for all the Characters of this second Beast agree to the Pope, and to none else: As,

1. He arose out of the Earth, *Rev. 13. 11.* not from Heaven, but from below, from Satan and carnal earthly men and means. Not out of the

Sea, or Confluence of People and Nations, as the other, *v. 1.* but had a mean Original, from a poor Bishop at last ascended to this dignity.

2. *He hath Two Horns like a Lamb.* Horns denote Power, *Rev. 17. 12. Dan. 8. 5.*

So the Pope usurpeth a twofold Power, Temporal and Spiritual.

The first Horn of [Ecclesiastical Power] arose in the time of *Phocas Anno 606.* who made *Boniface* the Third Universal Bishop. This was a new Institution, and not only a Declaration, for *Statuit* he ordained. *Hic (i. e. Phocas) sedem Romanæ & Apostolicæ Ecclesiæ caput esse omnium Ecclesiarum, quia Ecclesia Constantinopolitana, primam se omnium Ecclesiarum scribebat. P. W. Diacon. F. de Gest. Longobard. l. 4. c. 37.*

If *Justinian* a little before decreed that the Pope of Rome should be the first of Priests to keep footing at Rome, or because of Old Rome was the Imperial Seat, yet not as Peter's Successor, for the same *Justinian* pronounced by Law the Church of Constantinople the Head of all the holy Churches.

And *John Bishop* of Constantinople assuming the name of Universal Bishop about Ann. 590. *Gregory Bishop* of Rome so disclaimed this Title, as he concluded the time of Antichrist to be at hand, because *John* usurped it. *L. Dupleff. Histor. of Pap. Cent. 6. Magd. c. 7.* It being the Controversie of that day, he obtained not that first Horn till the time of *Phocas.*

As to the second Horn of [Temporal Supremacy] he obtained not that so early. Indeed *Celestinus Bishop* of Rome about Ann. 424. began to aspire
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after it [passing the bounds of his Priestly Order, presumed to challenge unto himself Secular Power and Authority] Saith *Socrat. Hist. l. 7. c. 11.* He saith the same of the Bishop of *Alexandria, ib. & l. 7. c. 7.*

But after *Anno 500.* *Anastasius* sent this Answer to Pope *Horsmida* [*Imperatoris proprium esse Imperare, non imperata Pontificis accipere*] *Cent. 6. Magd. c. 7.*

And after the Popes of *Rome* had Confirmation from the Emperors, *Cent. 7. Magd. c. 7.* *Et fuit ipsa Urbs Roma non in Pontificum, sed Imperatorum potestate & dominio, ib.* Under *Justinian* by *Narses* turning out the *Goths*, both *Italy* and *Rome* were annexed to the Eastern Empire.

His Temporal Power and Headship must have its first date either from the Donation of *Rome* to him (which of old was the Imperial Seat) or from his obtaining Superiority either over the Head of Emperors, or over some of the Ten Horns.

Now, about *Ann. 725.* the City of *Rome* came under the Power of the Pope. *Leo* the Emperor forbidding the use of Images in Churches, Pope *Gregory* forbad the Tribute of *Italy* and *Rome*: *Removit Romam, & Italiam, nec non & omnia reip. quam Ecclesiastica jura in Hesperis ab obedientia Leonis & Imperii sub ipso constituti—Romam cum tota Italia ab illius Imperio recedere faciens—Paul. Diacon. Anast. l. 21.* Saith *Platina*, *Leonem tertium Imperatorem Constantinopolitanum Imperio simul & communione fidelium privat, quia Sanctas Imágenes è Sacris adibus abrasisset.* Which sufficiently evidenceth that the

pretended Donation of *Constantine* the Great, was but a fiction, they belonging to the Eastern Empire till now they were usurped by the Pope, who made himself Prince of *Rome*: And afterward Pope *Zechary* deposing *Childerick*, set up *Pipinus* the French King, who in requital compelled *Aisulphus* King of the Lumbards to restore all the Towns and Lands which he had taken, and by his Donation bestowed on him the Exarchate or Princedom of *Ravenna* and *Pentapolis*, and a very large Dominion and Possession which afterwards were confirmed by others, with Additions, as by *Charles* the Great *Anno* 800.

All which argue that now the Pope was become not only a Temporal Prince by the Dukedom of *Rome*—but by getting power over some of the Crowned Horns, and opposing and overtopping Emperours so as without their consent, by degrees, they had their elections, and swelled in their power, till at last they disannulled the Inauguration, placing and displacing Emperours at their pleasure. This appeared most manifestly in *Hildebrand* or *Gregory the Seventh*, *Ann.* 1073. who not only Excommunicated *Henry* the Emperour, but deposed him, and gave away his Kingdom to *Rodolphus* Duke of *Suevia*. And now Emperours had their confirmation from Popes whereas of old the Popes had confirmation from the Emperours. Whether this were the first of his being Regnant (as some assert) or the time of his being Triumphant in the Temporal Power I leave it to others to judge.

3. *He spake as a Dragon*, so did *Hildebrand*^d and other Popes, not only in their Excommunications and Depositions, but also in those they call *Hildebrands* Dictates or Canons and Decrees, as [That no Book may be accounted Canonical without his Authority.] [That he ought to be judged of none.] *Vid. Onuphr. in vita Greg. 7.*

4. *He exerciseth all the Power of the first Beast before him, and causeth the Earth to worship the first Beast*, Rev. 13. 12. This the Pope doth by letting none be Emperours without his confirmation, deposing Emperours, and sending the Imperial Crown to others; as *Rodolphus*, setting up persecuting Emperours at his pleasure, and causing the Earth to obey their decrees, by influencing the Horns to persecute: As Pope *Martin* perceiving the Gospel prevailed in *Bohemia*, stirred up the Emperour and German Princes to making War against the *Bohemians*, and thus exercised the power of the first persecuting Beast, and caused Earthly men to worship him.

5. *He doth Wonders, so that he maketh fire come down from Heaven, and deceiveth the Earth with his Miracles*, Rev. 13. v. 13. 14. So the Pope as a false Prophet pretendeth to Miracles. One saith that the garments of *Hildebrand* or *Gregory* after his death wrought Miracles.

Cardinal *Benno* (who lived at the same time) saith of *Hildebrand*, that when he list he would shake his Skirts and fire would come out like sparks, and by such Miracles he abused the eyes of simple People; and therefore when the

the Devil could not persecute publicly Jesus Christ by Painims, he disposed himself fraudulently to destroy his name by this false Monk, under the shew and colour of Religion. Estate of the Church. p. 298. *Benno in vit. Hildebrandi. Usher Graviss. Quest. Hist. Explic.*

Also to incourage Rodolph in War against the true Emperour Henry, which he had deposed, *Hildebrand*, foretold that the false King, (whom he interpreted to be Henry) should die the same year before the Feast of St. Peter. But Rodolph lost his life before the day, and Henry lived after; and so *Hildebrand* not only by false Miracles but by foretelling what did not come to pass was proved to be a false prophet, *Deut. 18. 20, 21, 22. Rev. 19. 20. Matth. Paris. Onuphr. B. Usher Graviss. Quest. Histor. Explic.*

6. He saith to them that dwell on the Earth, that he would or they should make an Image to the Beast. *Rev. 13. v. 8. 14.*

What this [Image] is, it is a great question?

It must be an [Image] not of the second, but of the first Beast that was Wounded, *v. 14.* and so it is not the first Beast it self (and the rather because the Beast and Image are made distinct, *Rev. 14. 9.*) but a representation or resemblance of him, yet such as the false Miracles were to win Credit and Honour to this Image, *v. 14.* saying that they should make an Image — (which in making is [to] when once made [of] the Beast, *v. 15.*) or that he had made it, and he urgeth worshipping of it upon pain of death, *v. 15.*

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This is *not* Image worship, for Images are dead things, but this is living, it can speak and do, v. 15.

Therefore this [Image] must be either *the Pope himself*, or *some new Constitution of his*, or else the German Empire.

It seemeth not to be this second Beast or Pope himself, for he maketh it, and so is before and is not it that is made, unless it noteth his exciting or causing others to give Imperial Honour and Dignity to him.

Or this [Image] may be especially *the Cardinals*, who are said to succeed in the place of *Consuls*, and to be *Principes mundi & veri mundi Cardines*, resembling Emperours in their Habit and power; and who obtained a new Principality of Election of Popes about *Ann. 1059 or 1061*. When *Nicolaus Papa sancit Pontificem Eligendum à Cardinalibus*; and bear such Authority as threatneth those with death who will not submit. *B. Usher ib.* and others.

Or *else the German Empire is this [Image]* as wanting diverse Kingdoms that did belong to it, yet is an Image of the old Roman Empire by a Constitution of *Orho* the third, and *Pope Gregory* the fifth, *seven Electors* were Erected, and and! as saith *Hondy*, *ten Provinces* or Circuits, resembling the old *Seven Heads* and *Ten Horns*. And the Pope hath instigated Emperours as *Sigismund* against the *Bohemians* to persecute, and so he giveth life to the Image and maketh it speak terribly against his opposers.

7. He causeth as many as would not worship the Image of the Beast to be killed, *Rey. 13. 15.* So the

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the Pope not only excited others, but himself, raised Wars, killing many as in the time of *Leo* the ninth : And Pope *Urban* had a great hand in that which is called the Holy War, *Ann.* 1099. for gaining *Jerusalem*. Also by his Thunderbolts, Anathema's, Excommunications, Canons and Decrees, seeketh to exterminate those which yield not subjection to him. *Potestates seculares perpetui vel temporales jurare tenentur universos hereticos ab ecclesia damnatos pro viribus exterminare. Decret. Gregor. lib. 5. Ti. 7. Lateran Council Ann. 1215.*

And accordingly the Council of *Constans Ann. 1414.* condemned and burnt *John Huss* and *Jerom of Prague* as Hereticks, notwithstanding the Emperours safe Conduct. Thus they that yield not obedience to him are killed.

8. He causeth all, both small and great, rich and poor, free and bond to receive a Mark in their right hand, or in their foreheads, *Rev. 13. v. 16.* So as none must hold Communion, buy or sell without it.

So the Pope hath his *χαρακτηρ* or universal Character in various notes of distinction of his followers from others, some in [the forehead] by an Open Profession that they are Roman Catholicks, it was one of *Hildebrands* Decrees or Dictates, *Catholicus non habeatur qui non concordat Romana Ecclesia* ; Others in [the hand] more privately, or by [the number of his name] so resembling him, his ways and customs as they are to be deemed of that number, though they do not own the name. Such Marks are his Confirmation, Transubstantiation,

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the Sign of the Cross, &c. Their Council of Trent saith, *Si quis dixerit in tribus Sacramentis Baptismo scil. Confirmatione & Ordine non imprimi Characterem in anima, hoc est, signum quoddam Spirituale & indelebile unde ea iterari non possunt Anathema sit.* Sels. 7. Can. 9. They then make Confirmation to be one Character or Mark.

The first imposing this Mark was not at the first rising of the Beast, but at the first eminent restoration of the Church. The Beast marketh his for distinctions sake from the opposite numerous party of the Lamb, compare *Rev. 13. 16.* with *Rev. 14. 1.*

As to the Popish Chrisme or Confirmation which they call a Sacrament consecrated by a Bishop compounded of Oyl Olive and of Balm to be applyed to the person baptised upon the forehead with the sign of the Cross—This is witnessed and declared against by the Barbes or Pastors of the Valleys, as having no ground in Scripture. See Mr. *Morlands* Extract of Treatises and Antiquities; where many other Romish corruptions are discovered about *Ann. 1120.*

Also of that confirmation see *Decret. Gregor. li. 1. Ti. 15.* Referring to the times of *Innocent 3.*

As to *Transubstantiation*, that they have made that another Mark or Test is undeniable. The Martyrdom of Hundreds in Queen *Mary's* time, by Fire and Faggot for denying it, as well as their *Lateran Council*, asserting it as a special

special business under *Innocent the third Ann.* 1215. is a sufficient proof of it.

And it was a Mark long before; For, it is said *Berengarius* arose *Ann.* 1039. and *Ann.* 1049. and 1050. And after there were Councils called by Pope *Leo the Ninth*, *Benedict* and *Nicholas*, for the condemning that Heresie (as they call it) of, *Berengarius* who denied Transubstantiation.

Some say that Pope *Nicholas the Second* assembled a Council called the Council of *Lateran*, *Ann.* 1059. and in the same Council was hatched and invented the new found device and term of Transubstantiation. *Acts and Mon. Vol. I. p. 217.*

It is said then *Berengarius* was driven to a Recantation: Others say he never Recanted.

If *Eleutherius* Archbishop of *Sens* did begin it, as *Binius* affirmeth, yet that might be more privately, how long before the time aforesaid it became visible and publick I leave to others to judge.

Now by *Berengarius* and others the opposite party appeared openly with the Lamb on Mount *Sion*, as *Rev.* 14. 1. and that with the full number 144000 (which were all that were long before safely sealed, *Rev.* 7. 4.) and that [having his Fathers name on their foreheads] in opposition to their foregoing more latent State: For before, though the Church did not utterly fail, (as *Rom.* 11. 4.) yet it was [more private.] It was a horrid time of darkness as to Religion in the World, some Hun-

Hundreds of years till after *Ann.* 1000. But then about *Thirty or Forty Years* after there began the first open restoration of the Church when they had the name of God upon their [foreheads] i. e. publickly, openly, and as in Nick-name they were called Berengarians; so the Beast by Councils—By Marks differenced his from these.

Also it's said that in *Alexander* the third his time an Oath of fidelity was imposed on Bishops, by which they did swear Obedience to the Papacy, to maintain the Church of Rome in all Councils, in all Times and Places; was not this a mark in opposition to the *Waldenses*?

And that *Lateran Council* further saith, the Catholicks that taking the Badge of the Cross, shall give themselves to the exterminating of Hereticks, shall enjoy indulgence—And they Decree to Subject to Excommunication the Believers and Receivers, Defenders and Favourers of Hereticks—Not to be admitted to any publick Offices or Councils, nor to chuse any to such, or to be a witness, and let him not have power to make a will—And if any after such [a mark] by the Church shall condemn to avoid them be smitten with the Sentence of Excommunication.

What is the meaning of all this? but that none shall have Commerce, buy or sell without being marked by the Beast?

9. *He hath the number of the Beast 666. Rev.* 13. v. 18. Various interpretations hereof differing each from other, yet agree to the Pope.

Irenæus

Ireneus would find the meaning in the numeral Letters in the name *Latinos*, but some answer, this is too Cabalistical and agreeth to Heathen *Rome* as well as Antichristian, and to many other names as *Mahometes*, *Genfericus*, *Titan* — Neither is there any warrant to take other Numeral Letters making up the same with $\chi\varsigma$ and then conclude them Synonymous.

I cannot assent to the way of learned and ingenious Mr. *Potter*, making the square root of 25 the Beasts number; for few Christians are such Arithmeticians as to find out the mystery by the extraction of Roots, nor are they obliged to be such; whereas all Christians are bound to count and apply this number, so as to avoid compliance with the Beast or being of his number, [*Here is Wisdom let him that hath understanding Count. —*]

And that we may find out the true meaning of this difficult Text, observe; it is [*the number of the Beast*] not only [*the number of his name*] (which some confound with it) but of the Beast himself, which is distinct from the name, *Rev. 15. 1. Victory over the Beast is one thing, and over the number of his name is another.* And it is known by computation [*let him — count*] it must then be found out by reckoning or counting, and so is a real number. And it is [*The number of a Man*] i. e. commonly in use among men as, *Rev. 21. 17. [The measure of a man]* is that which man is wont to use, and so it must not be a mystical, prophetic number, a day being put for a year as elsewhere in this prophecy, but the very number, 666.

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It remaineth then that it must (according to Scripture) denote *either the number of persons the followers of the Beast, or else a number of his years a time.*

If it be a description of the Beast by the number of his followers, it is applied to him not as if they were precisely so many, for it is known they are many, many more in Nations, Kindreds, Tongues and People; but as an opposite number to that of the Lamb, *Rev. 14. 1.* and there 144000 is fixed on, not for its own sake, but for the sake of 12 as the Basis of it, for it is not imaginable that every Tribe parcelled out (*Rev. 7.*) had exactly 12000. But 12 is besitted to all the concerns of the Lamb both great and small, all matters of Faith and Worship are measured by 12 the doctrine of the 12 Apostles, hence so many things run upon 12. as *Rev. 21. v. 12, 14, 17, 19, 20, 21.* there 12 Angels, 12 Gates, &c.

Answerably the number of the Beast 666 is chosen for the sake of six, which is diametrically opposite to 12 the number of the Lamb, and can neither by Multiplication or Division be reduced to 12 the Apostolical number; the Beast (some observe) had six books of Decretals, and his matters great and small in Faith and Worship are not squared by the Rule of the Scriptures or the 12 Apostles, and so run upon six an opposite number.

Or say some, *Numerus hominis* is an Hebraism, *homines numeri* a great multitude, as *Gen. 34. 30.* *Deut. 4. 27.* and *33. 6.* *Isa. 10. 19.*

But 666 may be a number of years of this second Beast,

Beast, yet cannot denote the whole time of his duration, for I have evidenced that he hath already been up longer than so in both his Horns of Spiritual and temporal power.

Some refer it to the time of his beginning others to the time of his end.

Of the former sort, Mr. *Stephens* finding that the Pope had his Title of Universal Bishop, *Ann.* 606. looketh back 60 years before Christ, when the Romans subdued the Church of the Jews, to make up the number.

But I cannot assent to it, for as I cannot find any Scripture where numbering applied to any person referreth to the beginning, but to the end, as *Dan.* 5. 26. God hath [numbred] thy Kingdom and finished it; so I see no warrant for Faith to count from that Epocha of the Romans or *Pompey.* 666. is none of *Daniels* numbers, nor is there a syllable in the Revelation putting upon counting thence; rather the contrary, *Rev.* 1. 1. The things were to come, therefore it is wholly groundless. If it must note the time when the *Beast* began, I should much rather take the Epocha from the time of *John's* writing the Revelation in *Patmos*, about *Ann.* 89 and add 666. it bringeth us to *Ann.* 755. about which time some think the Pope obtained from *Pepin* King of *France* his second horn of Temporal Power and began to be an Earthly Prince, and so became a two-horned *Beast*.

Some referring it to the time of his Fall had raised expectations on the year 1666. supposing that *John* left out the Millenary number,
but

but time hath confuted this, that year being past and he not fallen; unless you will begin either at the Passion of Jesus Christ, or the time of writing the Revelation, which yet is ungrounded.

I rather think it referreth to the time of his End, for the reason aforesaid from *Dan. 5. 26.* and that the Epocha of the 666 when it beginneth is *not from the first rising of the Beast, but from his first marking time*: from the Beasts making War with the first reformed Churches, or first causing his followers to receive a Mark in their forehead or hand, a note of distinction of the Bestians from the opposite party appearing against him openly with the Lamb in *Mount Sion.*

None that I know of have observed this notion, yet methinks the Text it self giveth great countenance to it; for immediately after he had mentioned causing those that would not Worship the Image of the Beast [*to be killed*] *Rev. 13. 15.* (which is by his Warring against them) and his [*causing all his to receive a mark in their Foreheads or Right-hand*] *v. 16, 17.* immediately it follows [*Here is Wisdom — count the number of the Beast —*] i. e. count from this time of his open marking his followers to difference them from others, and thence to the time of his fall or of receiving some deadly blow will be 666 years.

And further to confirm this, as the next thing after mentioning the mark and number of the Beast, he subjoineth or addeth by way of opposition as of the same time that an oppo

five party were visibly, openly marked for Christ, *Rev. 14. 1. And I looked, and lo a lamb stood on Mount ion and with him 144000. having his Fathers name written on their foreheads.* So that this referreth not to the time when a few, but a vast number appeared for Christ, even 144000 and not privately, but publickly in Sion, in the Church, with the Fathers name upon their foreheads, and not when they were first sealed, but when they made the first open separation from the Beast, and appeared for the restoration of the Church. It is when they rejoyce with singing for redemption from, and victory over Antichristian Pollutions, *v 2, 3, 4.* which plainly must be at the beginning time of pouring out the Vials, for then a like Song of *Moses* and the Lamb is sung upon the same account, *Rev. 15. 1, 2, 3.* for victory over the Beast, his Image and Mark and the number of his Name—it was then after some getting out of Spiritual *Egypt.* So that the imposing the Mark of the Beast and the Churches first restoration by the Fathers name on their foreheads in an open profession are of the same date, beginning at the first Vial and thence the number of the Beast is 666 years to the time of his Fall.

And the first Vial I think began about the time of *Berengarius* whose opinion was condemned by Popish Councils at *Vercellis* and *Rome* about *Ann. 1049 or 1050 &c.* therefore his open profession was before; how many years let others judge.

CHAP. IV.

Of the Little Horn.

Rule 4. **T**HAT the Two-Horned Beast the Pope is the Little Horn, Dan. 7.

Note that there is a little Horn, Dan. 8. 5, 9. growing on the Hee-Goat, which is expressly there said to be the King of *Gracia*, v. 21. that Horn is *Antiochus Epiphanes*.

But the Little Horn, Dan 7. groweth on another Beast, the fourth Monarchy, v. 7, 8, 19, 20, 24. and all the Characters of him agree to the Pope; therefore he is that Little Horn.

As the Pope in his Original or Rise was [a little Horn] v. 8. a poor Bishop, yet grew in his looks more stout than his fellows, v. 20, 25. he did grow up among the ten Horns, and was diverse from them, v. 8, 24. Another had Eyes like a Man, *i. e.* full of Policy and Wisdom, hath a mouth speaking great things against the Most High. v. 8. 11, 25. making himself supream Judge in matters of Faith, a Vice God. He Warreth with the Saints by Persecutions, and prevaiileth, v. 21. weareth out the Saints, as a Garment, by long rubbing, fretting and ill using of them. And he thinketh to change Times and Laws, *i. e.* change Gods Laws for his own, as in Doctrine, Worship and Discipline, particularly in Marriages, Meats, Festivals — all which obviously agree to the Pope; and also,

1. The little Horn prevaiileth against three

of the other, *Dan.* 7. 8. before him three of the first Horns were plucked up by the Roots, and *v. 20. fell. V. 24.* he shall subdue three Kingdoms.

This agreeth to the Pope; for, he was a means of rooting out the Grecian Exarchs, the *Lombards* and also the *Goths*, who ruled in *Italy* and had Sovereignty over *Rome*; *Silverius* the Bishop brought this to pass saith *Evagr.* 1. 4. c. 18. and these were precisely three; and this doth not lessen the number of Horns, or reduce them to seven, but giveth him more Power at *Rome*. Or Mr. *Parker* thinketh they were three Mahumetan Kings, viz. *Solyman* in *Asia*, *Cassianus* in *Syria*, the Egyptian *Caliph* in *Judea*, which were subdued by the Pope who raised the War, and this was one of the greatest acts that ever he did, and these are precisely three, and properly subdued by him, and these were of the Ten Horns or their Territory belonging to *Daniels* fourth Beast.

2. The Little Horn continueth until a time, times and the dividing of time, wearing out the Saints, *Dan.* 7. 25. yea after till he overcometh them, *v. 21, 22, 27.*

Neither doth the word *Y* [until] deny its being longer, as one observeth *donec* signifieth *Consecutionem, non exceptionem vel exclusionem futuri temporis*, *Genebr.* in *Psal.* 109. So [until] is not exclusive, *Psal.* 110. 1. and 57. 1. *Cant.* 2. 16, 17. *Mat.* 12. 20.

And besides, the Little Horn is up, *Dan.* 7. 22. Until the Ancient of Days came, and judgment was given to the Saints of the Most High, and the time came that the Saints possessed the Kingdom

Kingdom, which is not till after the Death and Resurrection of the Witnesses and sounding of the seventh Trumpet, *Rev. 11. 14, 15.*

Daniels Beast is comprehensive of the whole fourth Monarchy from first to last, and so may clearly enough be distinguished from the little Horn, as *Dan. 7. 11.* though the Pope be it, he hath but a part thereof, not all the Ten Horns.

CHAP. V.

Of the first rising of the Ten-Horned Beast.

Rule 5. **T**hat the first rising of the Ten Horned Beast in all probability was in the time of Valens, however before Ann. 400.

It is a great mistake, that a knowledge of the day of his Birth will give a certain knowledge of the day of his death; for he may not so early be in that work which giveth the first date to the Prophetical numbers, and he surviveth some of these, viz. the 42 months which many would have to be the whole of his time; yet seeing he must be up before he can act, it is of great importance to enquire after the time of his first rising, and take it thus.

1. When the Roman State or Empire became like a troubled Sea after the Dragons downfall, then did the Beast arise, and this was before Ann. 400.

I saw [A Beast] rise out of the Sea, *Rev. 13. 1.* [Sea] is the gathering together of Waters, *Gen. 1. 10.* and *Rev. 17. 15.* [Waters] are people, and multitudes, and Nations, and Tongues —

Ammianus Marcellinus, who lived at the very time of *Valens* and *Valentinian*, and was a Soldier then, useth these words.

[At this time as if the Trumpeters had sounded the Battel throughout all the Roman World, most Fell and Savage Nations rose up in Arms and Invaded the next limits to them; the *Alemanes* wasted at once both *Gaul* and *Rhaetia*; the *Sarmarians* and *Quadi* made spoil in *Pannonia* both the one and the other. The *Picts*, *Saxons*, *Scots* and *Allacots*, infested the *Brittains* with continual troubles. The *Antiochians* and other *Mauritane* Nations made *Rodes* more fiercely than they had wont into *Africk*. certain Bands of *Gothick*, *Brigands* and *Rovers* rised and ransacked *Thracia*, the King of *Persia* laid violent hands upon the *Armenians*, &c. thus far he lib. 26. cap. 5.]

And now judge whether the Roman Empire was not at this time like a troubled Sea, and so whether the Beast did not rise out of it, especially, seeing some of the Horns were Crowned in this time of *Valens*, about Ann. 376, and 378. as is proved. *Antichristi excidium*.

But further the *Alemanes* brake through the limits of *Germany*, provoked thereto with a more mischievous mind than usually, &c. about that time or not long after *Procopius* in the East rose up in arms, and plotted to usurp the Empire, &c. There were most woful Tempests and Storms up in both parts of the Empire at one and the self same time — in the same Months both in the West, and also in the East
part

part of the World, &c. *Ib. lib. 26. c. 6.* See much more *lib. 27. c. 8.* The State of Rome, most corrupt in those days. *Ib. lib. 28. c. 8.*

Yea they over-ran those parts even to the Suburbs of *Constantinople* and beleagued that, but at last were repulled *Secret. lib. 4. c. 31.* and others.

2. When the Body of the Roman Empire was changed from its Ancient form of Provinces, into the form and shape of Crowned Horns; then the Beast was up: For it's said in the days of John, *Rev. 17. 17.* They have received no Kingdom as yet, but receive power as Kings one hour, or the first hour with the Beast.

The rising then of the Beast and the crowning of the Horns, are about the same time. This Beast is differenced thus from the Dragon, that he, the Beast, hath his Crowns (Emblems of Sovereignty) upon his Horns, *Rev. 13. 1.* and from the two Horned Beast, that he hath more than two, even Ten, [and upon his Horns Ten Crowns.]

Not that they must all be up first, so as the rising of the tenth Horn should give the first date to the Beast: For they are all Horns of the Beast; and therefore speak a Beast up for them to grow upon, and they receive Power as Kings: [One hour with the Beast,] *Rev. 17. v. 12.* Not the Beast one hour with them, intimating the Beast to be first in order rather than otherwise. But as the Dragon is said to have seven Heads, *Rev. 12. 3.* When as the seventh Head of Popes was not up till Dragon (Pagan Power) was down; so as well may

may this be called a Ten Horned Crowned Beast, *Rev.* 13. 1. Before all the ten were Crowned, because there were to be so many principal ones; and ten may not be taken precisely, neither more nor fewer, but indefinitely for many, as *Numb.* 14. 22. *Job.* 19. 3. *Gen.* 31. 7.

Now before *Ann.* 400. diverse Horns were Crowned, see an Elaborate book Entituled Antichrists Excidium, which proveth the rising of the Kingdom of the *Alemans Ann.* 356. the *Ostrogoths Ann.* 377. the *Visigoths Ann.* 378. the *Hunns Ann.* 378. and others even ten about *Ann.* 410.

Therefore then the Beast was up.

3. When the Dragon gave unto Crowned Horns in the Roman Empire, his Power, Throne and great Authority, then the Beast was up: For it is the Beast he gave these to, *Rev.* 13. 2. the Dragon gave him (*i. e.* the Beast) his [power, δύναμις] strength or force, distinguished from authority, and so it is outward strength or military power, [his Throne] *i. e.* the City of Rome, or a Government there. [and great Authority] so as to become a lawful ruler within the Roman Empire.

Now all this was given before, or soon after, *Ann.* 400. For Crowned Horns had [power] such military power as they did wage War with the Emperours, as the *Goths* and others, and after the death of *Valens* they over-run *Thracia* and spread themselves even to the Suburbs of *Constantinople*, and besieged that. *Am. Marcell.* l. 31. c. 14. 15, 16, 17. *Alaricus* King

King of the Goths occupyeth *Thracia, Gracia, Athens, Corinth* and other Cities, &c. Returneth to *Italy*. *Calvis. Ann. 395.*

The *Hunns* destroyed *Armenia* and other Countries of the East, *Socrat. l. 6. c. 1.* By *Armenia* brake into *Asia*, and besieged *Antioch*, *Calvis. Ann. 395.* *Gainas* with an Army of Goths over-ran the Eastern Empire and *Constantinople* was in great danger. *Socrat. l. 6. c. 6.* *Gildo* usurped *Africa*. *Magd. Cent. 5. C. 16.*

And his [Throne] the City of *Rome* was given to crowned Horns, for *Alaricus* King of the Goths took it about *Ann. 410.* It is true this was a little after *Ann. 400.* But it proveth the Beast to be up before, having such great power as aforesaid. It is true *Alaricus* then did not keep *Rome* long, but then he took possession of the Throne: And it is not said the Beast [kept] the Throne, but that the Dragon [gave] it to him, and afterward also *Genfericus* King of the *Vandals*, sacked *Rome*. And after the Goths reigned over *Italy* about 70 years.

Yea Crowned Horns obtained in the Roman Empire [great Authority] for before *Ann. 400.* *Valentinian* the Emperour made a league with *Macriannus* King of the *Alemanes*, and ratified it by Oath about *Ann. 374.* *Am. Marcell. lib. 30. c. 4.* Afterwards *Valens* granted some Countries in *Thracia* to the King of the Goths about *Ann. 376.* and so he became a crowned Horn. *ib. lib. 31. c. 4.* *Socrat. Diacon.* and consider whether this was not the birth-day of the Beast, this being the first crowned Horn that

that received not only Power, but Authority in the Roman Empire. I might mention other Leagues, as between the Emperour *Honorius* and the *Goths*, and so with *Theodosius*, and others. All this argueth that the Beast was up before *Ann.* 400.

4. When the deadly wound was given to one of the Heads, then the Beast was up; For it was a Head of the Ten-Horned Beast that was wounded as it were unto death, *Rev.* 13. v. 1, 2. And so the Beast must then exist and be up to receive the wound.

Now this deadly wound was made when *Alaricus* sacked *Rome*, and perfected at *Augustulus*. Indeed this act was after *Ann.* 400. but it presupposeth the Beast to be up, and so we may reckon that he did rise before *Ann.* 400. And here note

1. It is not the Pope, but this ten Horned Beast, who in respect of his first State is said to continue [a short space,] *Rev.* 17. 10. For it is not said the seventh Head, but [*ὁ ὄκτω* another] i. e. another of the eight Kings (with whom the word agreeth) not another Head. There were eight Kings, and but seven Heads, this was another King, or State of Government when the Empire was so broken and changed from its antient form and shape of Provinces, into crowned Horns, and this was but [a short time] before it was wounded even unto death; Whereas the seventh Head, the Pope, hath continued a longer time, than any of the other Heads if compared with them. And further to confirm this, he immediately addeth

addeth the different States of the first Beast, v. 11. [was, and is not, and yet is] as before, v. 9. and so [was] is before wounding this short space, [is not] is when wounded, [yet is] is after healed.

2. If the first Beast be [the man of sin,] 2 Thes. 2. 6, 7. Then the [lett] which hindered, not meerly his rising, but his revelation, must be imperial power, which was removed by the aforementioned breakings and woundings of it.

But if it be the second Beast, then the τὸ κατέχον is their Imperial Authority, and it was removed when Popes over-topped and assumed power over Emperours, as Hildebrand and others.

Rule 6. *That the Eastern parts belong to the first Ten-Horned Beast as well as the Western.*

This is denied by some, but seeing it conduceth to the clearing up of truths, and some material points, I shall give these grounds of it.

1. *The same Dominion which the Dragon (i. e. Pagan Emperours) had, the same the Beast hath: Compare Rev. 12. 2. and 13. v. 2. He is Successor to the Dragon; with the same number of Seven Heads, and Ten Horns, all the Constitutive parts.*

And seeing undenyably the Dragon had the Eastern Empire as well as the West, so must the Beast have, the whole territory also.

2. *There*

2. *There were Crowned Horns in the Eastern parts, as is undeniable; and this differenceth the Beast from the Dragon; compare Rev. 12. 3. and 13. 1. and 17. v. 3, 12. That Crowned Horns over-ran the Eastern Empire, and endangered Constantinople, is before proved; and these acted in persecution, the work of the Beast.*

3. *The East and West made but one undivided Empire, till after Horns of the Beast were up in Valens time: though Valentinian was associated with him, yet the Empire was one till divided between Arcadius and Honorius, and diverse Horns up.*

Yea when the Woman fleeth into the Wilderness, Rev. 12. it is upon the two Wings of the Eagle, the East and West Roman Empire. It will be hard to assert that there might have been a Roman Empire distinct from the Beast at the same time.

4. *The irruption of the Turks into the Eastern parts, or sixth Trumpet, Rev. 9. 14, 15. should not have had the Beast as the proper subject thereof, if the Eastern parts had not belonged to the Beast, where this Tragedy was principally acted. Whereas the Lord expected the Beasts Repentance of his Idolatry and Persecution; as the issue thereof, v. 20, 21.*

5. *How could the act of an Eastern Emperour Phocas, make Boniface 3 Universal Bishop; if the Eastern Empire did not belong to the first or second Beast, or both? for both have the same Power Rev. 13. 12. as to extent.*

6. *The seventh head of Popes did extend their*
Power

Power into the Eastern parts; witness not only Victor the Bishop of Rome his Excommunicating all Asia about the observation of Easter. *Socrat. lib. 5. c. 21. Greek 27.* but also from that which is called the Holy War, chiefly raised by the Pope; and from his Excommunicating the Grecians, upon the account of the differences between them and the Latin Church about *Anselms* time: and the Greek Church and the Latin Church, were in some mean agreement under subjection to the See of Rome, until the time of Pope Gregory IX. *Ann. 1230. faith Fox Acts and Monuments, Vol. 1. p. 244, 365.* and then were dislevered from them.

But it is objected against the Grecian Empire belonging to the Beast, as followeth.

Obj. 1. *The Greek Empire was up long before the deadly wound, out of which the seventh head with ten horns arose, and so that cannot be of the Ten.*

Ans. *This labourerth with or is built upon a double mistake, viz. that this Beast cannot be up before the deadly wound; whereas it was the Beast that was wounded, Rev. 13. 3. and so must be up before to receive the Wound. Another mistake is, that the seventh Head did arise at the same time with the ten Horns, which I deny, see Rule 3.*

Obj. 2. *The Ten Kings receive power the same hour with the Beast: but the Greek Empire arose near 100 years before, and so is none of the Ten.*

Ans. *When the Roman Empire in its other parts changed its antient form, and was divided into*
Crowned

Crowned Horns, then the same hour the Grecian Empire was changed from what it was before: now it had a new distinct Sovereignty of its own, without dependence on the rest of the Empire as formerly, and so thence might be deemed one of the ten Horns; especially seeing some of those Horns made such Incurfions into the Eastern parts, as is before discovered. If the Alemanes arose Ann. 356. why might not another be up a little sooner? Some of them received power as Kings, the same hour with the Beast, and that is enough. Rev. 17. 16.

Obj. 3. The Greek Empire often withstood the Pope of Rome, and so did not give his power to the Beast, Rev. 17. 12.

Ans. This first Beast I proved is not the Pope, but a Civil persecuting Beast; and the Eastern Empire had its share in the Work of Persecution as Anastasius and others. Yea the Greek Churches we heard did for some time give their power to the Pope of Rome.

And further, in the time of the Lutheran Reformation, many Churches were planted in Germany, England, Scotland, France, Flanders, Denmark, Switzerland, Poland, Hungary, so that diverse of the Western Princes and Kingdoms, withstood the Pope of Rome, yet that will not prove that they never were of the ten Horns, the like may be said of the Grecian Empire.

And further, as the ten Horns are said to hate the Whore, and Burn her with Fire, Rev. 17. 12. when onely some of them do it; not all, for there are others who committed Fornication with her, that lament her burning,

Rev.

Rev. 18 9. which seemeth to intimate, that those who destroy her had not lately committed Fornication with her. However it argueth there is no necessity that every Horn should give power always to the Beast. and the Greek Empire may be of that number; which also answereth the next objection.

Obj. 4. If the Greek Empire were among the Ten Horns, then it must last 1260 years; Whereas it came into the hands of the Turks before it had been up such a time.

Ans. No necessity that there should be precisely Ten Horns, neither more nor fewer, and that every one of these should last 1260 years, either in the same place, Rule or Religion, as at first.

It is sufficient that the Body of them, or some continue so long in the work of the Beast, persecution. The Goths ruled a long time in Italy, and then were expelled thence, yet that is one of the Ten Horns still; at first some of the Horns were Pagans, others Arians, others since Popish, others became Protestants, fell off from Rome, did not continue 1260. Some of the Horns at last must be of another Spirit, so opposite as to hate and destroy the Whore, *Rev. 17. 12.* In short. the whole Roman Dominion, as of old, in East and West, make the boundary of the Ten Horns, and so the Grecians make one Horn; though the Greek Empire be at an end, yet those that are or rule there make the Horn.

The conclusion then is, that the *quondam* Eastern Empire, or Eastern parts, belong to the Ten Horns, some of them may be found

there ; and so those three Horns, *Dan. 7. 8.* might be there, and persecutions there may make the Epocha of the 1260 days, and some Eastern Powers (though not under the notion of a Grecian Empire, as before) may hate the Whore, and Burn her with fire, *Rev. 17. 16.* or have a hand in her destruction.

CHAP. VI.

Of the Epocha of the Mystical Numbers.

Rule 7. **T**Hat the 42 months, the time, times, and half, and 1260 days did in all probability begin before Ann. 400.

Here I must premise, or take three things for granted.

1. That those various numbers are the same measure of time diversely computed, they begin and end together : for as the Witnesses Prophecying in sackcloth is 1260 days, *Rev. 11. 3.* So the cause or means of it was the Gentiles treading the Holy City under foot 42 months, *v. 2.* which being resolved into days (30 days to every month) is the same time. And as the Womans being in the Wilderness is said to be 1260 days, *Rev. 12. 6.* So the same Wilderness state is expressed, *v. 14.* by the time, times, and half, and one being resolved into the other explaineth *Dan. 7. v. 25.* and *12. 7.* which otherwise would have remained very dark ; now plainly [time] is a Prophetical year ; [times] two years, and [half] half a year,

year, (as *Dan.* 4. 16. 23, 25, 32.) which is the same with 1260 years. And the Beast also having 42 months assigned to him for like work, *Rev.* 13. 5. it strongly proveth that all these are equal numbers, and of the same date.

2. *That they are not taken indefinitely for an uncertain or long time, but definitely, for a certain determined time:* For though round numbers, as 10, 100. &c. may be indeterminately used, yet such broken numbers cannot be so taken for an uncertain time, without special reason enforcing it. And seeing three several expressions are used five times (*Rev.* 11. 2, 3. and 12. 6, 14. and 13. 5.) to set forth the same space of time, and all of them broken numbers, it must be a certain definite time; else why is it 1260, and not 2000 days, or 42 months, rather than 40 or 60. or time, times, and half, rather than four times? and what difference were there between the 1290 and the 1335 days, *Dan.* 12. 11, 12. or how could a head of account be laid down, *v.* 11. and that purposely in answer to that question. *v.* 6. how long shall it be to the end of these Wonders, if they were an uncertain number which no account could be made up from?

3. *That they are not Natural or Common Days or Months, but Prophetical, every day noting a Year;* as *Numb.* 14. 33, 34. *Ezek.* 4. 5, 6. *Dan.* 4. 16, 23, 25, 32. and *Dan.* 9. 24, 25, 26, 27. which last are 70 Weeks of Years reaching to the Messias; when natural days are intended there is a note of distinction, as of Evenings and

Mornings, *Dan.* 8. 4, 14, 26. which concern the Hee-Goat, *v.* 8. the King of *Gracia*, *v.* 21. but those in the Revelation cannot be natural days, or only three years and half, for the Beast is of long continuance, and hath been hundreds of years in the work of the 42 Months, treading down the Church, *Rev.* 11. 2. and his Wounding and Healing, *Rev.* 13. and the Earths wondring after the Beast, and his being ridden by Mystical Babylon, so as to have all Nations Drunk with the Wine of her Fornication, *Rev.* 17. 2, 3, 4, 5. hath been hundreds of years, and the Churches Sack-cloth State very long; these things cannot be confined to 1260 natural days, but must be so many years.

Many have been mistaken in their Computations, and therefore I would not be too positive therein, but in probability those Days and Months began before *Ann.* 400. this appeareth diverse ways.

1. *The 42 Months and 1260 days must begin after the utter dethroning of the Dragon, or casting down Pagans from their Imperial Seat and Worship:* for upon that provocation and the triumph, the Beast as his Successor driveth the Church into the Wildernets for such a time, *Rev.* 12. 6, 13, 14. They cannot begin upon his first overthrow by *Constantine* the Great, but so as his place was no more found in Heaven, *v.* 8. and therefore not till after *Julian*, who was the last professedly Pagan Emperor, and reigned *ann.* 360 or not long after, and these Days must begin after this, and not before, for the Horns were not Crowned, and in the Work
of

of the Beast till then, yet before *Ann. 400.*

2. *The 1260 Days had their beginning soon after the first rising of the Ten-Horned Crowned Beast:* For, the 42 Months are assigned or allotted to him, *Rev. 13. 1, 5.* power was given him to do 42 Months; he being of such a Savage Nature, *v. 2.* like a Leopard, a Bear, a Lion, would take the first opportunity offered for being in his Work; there is no evidence that he delayed till the deadly Wound was made, much less to the time of Healing, which was hundreds of years after. His receiving his Power, and Throne, and great Authority, *v. 2.* (whence ensued the Worshipping him, *v. 4.*) is mentioned before the deadly Wound; but that Wound being given soon after his first rising, that is the reason why so little of his Work is mentioned till after that; yet doubtless he was found in it soon after his first rising or before *Ann. 400.*

3. *Some say that the 1260 Days probably must so begin, as Daniels 1290 days may expire or end with them, and so begin in likeness before Ann. 400.*

Daniel hearing of a time of unparalleled trouble, and that then his People (the Jews) should be delivered, *Dan. 12. 1.* enquireth *v. 6.* How long shall it be to the end of these Wonders? the answer was, in two branches, the one by a Gentile number [of time, times, and half,] *v. 7.* which is the same with 1260 days. *Daniel* not understanding enquireth again after the end, *v. 8.* and hath an answer again, *v. 11, 12.* in two branches; the former is

by 1290 days, which discovereth when the time, times, and half were to end, else it were no explication thereof, seeing they are different times, cannot begin and end together. And whether they end with the 1260 days or not, yet he giveth a direction when those 1290 days are to begin *v. 11.* from the time that the daily Sacrifice shall be taken away and the abomination that maketh desolate set up, shall be 1290 days

Now this must be either the Epiphanean or a Roman abomination; there is no third imaginable to make the *Epocha*.

I cannot think that the Epiphanean, *i. e.* When *Antiochus Epiphanes* prophaned the Jewish Temple, 167. years before Christ, is intended: For the abomination of desolation in *Daniel* is mentioned as to come, *Mat. 24. 15.* in words agreeing not only to *Dan. 9. 27.* but as aptly to *Dan. 12. 11.* where the time, times, and half, to be explained, clearly refer to the fourth Monarchy. And it is as rational that he should look back to another Vision, given to himself as to another third Monarchy from the fourth. And if we begin the 1290 days at *Antiochus Epiphanes*, they must end about *Ann. 1123.* where was no suitable event for their expiration; some would have it to be, the first Revelation of Antichrist. But it is an answer to *Daniels* question which twice was not concerning the beginning or revelation of him, but the end of those Wonders, *v. 6, 7.* And besides, the Revelation of Antichrist was long before *Ann. 1123.* if not *Ann. 606.* yet to be sure when

when *Berengarius* and others openly witnessed against him, *An.* 1049. Neither should the 1335 Days then usher in Blessedness, (as *v.* 12.) but great Persecution.

It must then refer to a Roman Abomination; not at *Titus* and *Vespasian* about *An.* 70. *Mat.* 24. 15, 16. compared with *Luk* 21. 20, 21. for then not only the 1290, but also the 1335, were expired long ago, and yet the Blessedness entailed is not come.

It remaineth then, that it must either be from the Antichristian Abomination, viz. from the taking away of the true Gospel-Sacrifice, and setting up the Abomination of Mystical-Babylon, making desolate, *Rev.* 17. 19. and 19. v. 19. and this seemeth not to be intended; for *Daniel* using that Phrase two or three times, never applieth it that way, nor doth he, or *John*, assign any such Number as 1290 days to her, or to the Beast that carrieth her; yet if other accounts fail, this must stand; because God is true.

Or it must be the *Julian* Abomination; those days cannot begin since upon any Jewish account, for there hath never been any Jewish Temple since to sacrifice in or at and to be taken away. Also that Stupendious Dispensation in the time of *Julian*, seemeth to many suitable for the 1290 days (a Jewish, not a Gentile Number) to begin with: For, he armed the Jews against the Christians, demanded why they did not use Sacrificing, seeing the Law commanded it? When they answered, it was permitted to them only to Sacrifice in one place,

place, the Temple. Then suddenly he commanded the Temple to be Rebuilt, and by terrible Earthquake, Thunder, Lightning and Fire, the Foundation Stones of the Temple (till that day unstirred) were thrown out of their places, and their Tools and Instruments burnt up, so as *Cyril Bishop of Jerusalem* then remembred the Propheſie, that there ſhould not be one Stone of the Temple left upon another, *Matth. 24.* See *Socrat. lib. 3. c. 17.* or 20. *Ammianus Marcellinus*, who lived in the very time of *Julian*, *lib 23 c. 1.* ſaith, That certain flaming Balls of Fire iſſuing near unto the Foundations, and making many terrible Assaults, conſumed ſundry times the Workmen, and made the place unacceſſible. Now, to attempt to re-edify a Jewish Temple purpoſely for Jewish Worſhip, and Sacrificing in Goſpel Times, and that in direct Oppoſition to Chriſt and Chriſtianity, thereby to take away the true Goſpel-Sacrifice and Worſhip, was a height of Abomination, and ſuch as in a ridiculous way brought Deſolation: and although there be no account of any Sacrifice then offered, yet it was deſigned, and the Temple then being made utterly deſolate, hence the daily Sacrifice (which depended upon the Temple, *Dan. 12. 5, 6, 7.*) muſt needs be taken away alſo. And though *Julian* was not perſonally or with an Army in the holy Place or City; yet then he perfected the Deſolation begun in the time of *Titus* and *Veſpaſian* by his Edict about the Third Year of his Reign. *Am. Marcell. lib. 23. c. 1. 6.*

And

And this is still the more considerable in that the Abomination of Pagan Worship being set up about the Second Year of his Reign, the Lord made it desolate also by a miraculous Earthquake or Fire; the Ethnick Temple in *Delphos* was overwhelmed and burnt down when *Julian* had sent a Legate to offer Sacrifice therein, and to consult with the Oracle of *Apollo* there, of the Event of the *Persian War*. *Chron Carion, l. 3. Am. Marcell. lib. 22 c. 4. 12.* [On the 11th. day before the Kalends of *November* (i. e. 21. of *October*) the most stately Temple of *Apollo Daphneus* which *Antiochus Epiphane*s, (that ireful and cruel King built) together with the Image therein of *Jupiter Olympicus*, equal in bigness to the Patron it resembled, by sudden Violence of Fire was burnt]. And the Abomination of Heathen and Jewish Worship being attempted to be set up by *Julian* (as another *Antiochus Epiphane*s) were made a Desolation near the same time, viz. between *An. 360. and 366.*

And indeed there was a lutable Event about the time of their Expiration, For *Ann. 1650.* there was a Preludium of *Israel's* Salvation, (whose Deliverance was the thing enquired after, v. 1.) if *Julian's* act was a little after *An. 360.* often God doth cut short his work, and omit small Numbers (as *Gen. 15. 13.*) in a great Number. And according to Mr. *Brett's* Narrative by the leave of the *Turk* and the King of *Hungaria*, there was *Octob. 12. 1650.* a Council of the Jews consisting of about 300, and Spectators near 3000, to enquire after the Messiah,

Messiah, whether he were come or not? whether Christ were he or not?

After Seven or Eight days Conference, some of the Roman Clergy mentioning the use of Images and Praying to the Virgin *Mary*—they brake up in disorder; yet it's said, the Jews agreed upon another Meeting which was to be Three Years after, and in *Syria*.

But if the 1290 days ended there, then whether 45 more will make up the 1335 days, and usher in the Blessedness of their Deliverance, let the Event determine.

4. *The 1260 days must begin about the time when there were two Wings of the Roman Eagle, for the Woman the Church to flee by into the Wilderness, Rev. 12. v. 14. i. e. when the Empire (the Ensign whereof was the Eagle) was divided into East—West: So it was between Arcadius and Honorius, about An. 395. Helvic.*

5. *The 1260 days must begin before the Dragon poured out his Flood to drown the Woman, Rev. 12. v. 14. for this Flood was cast out, v. 15. ~~driven~~— [after her, or upon her Back] and therefore she was upon her Journey going into the Wilderness, or gone, gotten thither, when this Flood was poured out, but the Earth swallowed up the Flood, v. 16. and the Dragon was disappointed.*

Now many think it was a Flood of corrupt Doctrines, called Heresies, and about *An. 395.* and after, these did swarm, the Eastern Churches were even over-run with Arianism yea in the West the Barbarian persecuting *Vandals* turned Arians! so there were *Nestorians, Pelagians,*
Euty-

Eutychians, &c. which Earthly Men, *i. e.* Civil Emperours by calling Councils did in some measure dry up.

I cannot say that this was the Flood, considering that the chiefeſt of theſe corrupt Doctrines, *viz.* Arianism, did prevail in the time of *Constantine* and *Constantius*, before the Beast was up, before the Womans going into the Wilderness, and Emperours themselves did Countenance Arianism, as *Constantius*, and after him *Valens*, who were Arians and Persecutors.

I think it was a Dragonish, Paganish Flood; for it is [out of the Mouth of the Serpent]. *v.* 15. and [Waters] in this Book are expounded to be *Rev.* 17. 15. [People, and Multitudes, and Nations, and Tongues]. Let it then be a Flood or Multitudes of barbarous People, and that not every Inundation of them wherein they prevailed against the Empire; but some particular overflow of them (after the Beast was up) wherein their design was chiefly against the Woman, or Christian Church, and wherein they were unsuccessful, the Earth helping the Woman, they are swallowed up, as *v.* 16.

And where we find this, we may conclude that the Woman was now going, or gone into the Wilderness; and so the 1260 days did begin a little before.

Now this Flood of Barbarians was either at the Attempt of *Eugenius* and *Arbogastes*, or else at *Rhadagaisus*, or both; which Actions I shall here add, and judge whether they do
not

not aptly answer to all that is said of this Flood.

It must be remembered that about this time the Contest was afresh about Pagan Worship, which *Constantine* had thrown down; and saith *Calvis. An. 384. Gentiles petunt restitui Romæ cultum Ethnicum; Ambrosius resistit & obrinet. And An. 394. he saith, Eugenius cum suis claustra Alpium contra Theodosium munit, minitaturq; Christiana religioni exitium si victor rediret*; the like say others. It is apparent then that the very design of *Eugenius* was against Christianity, and to restore Paganism in the Roman Empire, and having Usurped the Supremacy in the West Parts of the World, *Theodosius* the Civil Emperour, after spending the Night in Prayer to God, waged War with him, and though the Enemy were so many that it seemed impossible to encounter them, yet there arose so violent a Wind and Tempest, as the like never had been seen by any Man then living, which without annoyance to the Emperour's People, did turn the Darts of *Eugenius* Soldiers to light in their own side, that *Theodosius* obtained a compleat Victory. See *Socrat. Oros. Funccius.*—

And thus this Dragon Flood cast out purposely to drown the Woman, the Church, was swallowed up, not by Ecclesiastical Councils, but (through Divine Concurrence) by the Earthly, Civil or Military Power of *Theodosius*.

Also *Rhadagaisus* with Two hundred Thousand *Goths*, for the Restoration of Ethnick worship, came into *Italy*, over-ran *Thracia*, *Illyri-*
cum,

um, Noricum, &c. with Fire and Sword made great Devastations; the Romans affrighted hereat, called in the help of *Uldinus* and *Sarus* (Earthly Pagan Men) with an Army of *Hunns* and *Goths*, and partly by Hunger, partly otherwise, that so great a Multitude was destroyed, few escaped, *Cent. 5. c. 3 16. Diacon. Funcc. Calvis. An. 406.* And if this be the Dragons Flood, then the Woman must be in the Wilderness, *An. 406.* and so the 1260 days began before.

6. *The 1260 days must begin upon a Persecution raised by the revengeful overthrown Dragon in the form of a Beast, by which the Woman (the Church) was driven into a Wilderness Condition:* This [Persecution] thus limited I take to be the clearest, firmest and most Signal Character of all, for the discovering when the 1260 days and 42 Months must begin, and yet not insisted on by Writers, I suppose from their Mistake thinking the first Beast to be the Pope, and so making an Apostacy of his to be the *Epocha*; whereas he is the second Beast, and there is another first Beast which those 42 Months and Prophetical Days are to begin with; and that at a Persecution, as all the Three Chapters where those Days and Months are mentioned, do clearly evidence; as, *Rev. II. v. 2, 3.* the holy City shall they (*i. e.* the Gentiles) tread under foot 42 Months. That [treading down] importeth Subjection, great Sufferings by Enemies insulting over them with contempt; and also the Witnesses being in Sack-cloth speaketh the like.

So

So *Rev.* 12. 6. The Woman fleeth into the Wilderness—1260 days. It is an allusion to the flight of the *Israelites* from an enraged Enemy, persecuting *Pharaoh*; with such a flight (which importeth Tribulation, *Mat.* 24. 20, 21.) do the 1260 days begin, and therefore with Persecution; and expressly, *v.* 13, 14. [he persecuted the Woman—] and this is mentioned as the very Cause of her fleeing into the Wilderness, *v.* 14. for a time, times and half a time, *i. e.* for 1260 days. What can be more plain, than that these days do begin with or by a Persecution.

The third place is, *Rev.* 13. 5. Power was given him *ποιῆσαι*, to do, another Version hath it *πολεμεῖν ποιῆσαι*, to make War 42 Months; and the warring with the Saints is expressly mentioned with the same word, *v.* 7.

And note, it is not every Persecution that doth make the Epocha: it is not any till Dragon, *i. e.* Pagan headship was cast down, and so not any of the Ten Persecutions, not any till after *Julian*; but after the first Beast with crowned Horns was up, *v.* 1, 2. which was many Years before the sixth Head of Emperours went down. Yea, it is [a Persecution] raised in way of revenge for the Dragon, *i. e.* Pagan overthrow, *Rev.* 12. 13. [he] *i. e.* the Dragon [when he saw he was cast unto the earth, he persecuted the Woman—]. It was then a fresh Persecution, upon that Provocation, his casting down. And note, it is not every Warlike Irruption (as that of *Alaricus*) which maketh the Epocha, but [a Persecution] and such

as

as driveth the Woman into a Wilderness-condition, *v. 6, 13, 14.* which noteth not a change of Place, so much as of State. answerable to that of the Israelites in the Wilderness. It importeth a solitary, afflicted, yet safe condition; full of Wants, Dangers, Trials, Temptations, and yet having Divine Protections, Provisions and Preservations.

And hence, none need be stumbled at the seeming or real Godliness, either of some Emperours, (or Popes) after the Beast was up; For, if the Head of Emperours did not persecute, yet if some of the Crowned Horns did, though others did not; yet, it may be deemed a Persecution of the Beast. Often an action of a part is reckoned to the whole, as *Achan's to Israel, Josh. 7. 1, 11.* So *1 King. 14. 22. Am. 2. 5. Rev. 17. 16.* compared with *Rev. 18. 9.* So whether Head or Horns, some of them persecute the Church into the Wilderness, and this giveth the first Date to the 1260 days. The great Question then here, is,

When did that Persecution begin by the Dragon in form of a Beast, with Crowned Horns, out of revenge for his Overthrow, whereby the Church was driven into a Wilderness-Condition? For, at such a Persecution, or at the Churches being fully in the Wilderness thereby, we must begin the 42 Months and 1260 Days.

And upon a diligent Search into History, it is to admiration that the Event should so aptly agree to fix the *Epocha* before *Ann. 400.*

For

For such Persecutions there were about that time, by the Head of Emperours, and by Crowned Horns; as *Goths, Vandals, Hunns*—they destroyed the Churches, and were feared every where.

It must be remembred, that *Theodósus* the First, caused the Pagan Temples to be destroyed, which *Constantine* shut up, *Tripart. Hist. lib. 9. c. 33. Calvis. An. 395.* and Dragon-worship being decreed to be plucked up by the Roots; this occasioned the fleeing of many into the *Wilderness* by their Persecutions both in East and West. See *Magdeburg, Cent. 5. c. 3.* take their and others words.

1. The Church in the West was grievously smitten, because of Publick Tumults,—as saith *Sozomen*; for very many barbarous Nations rushing chiefly into the Roman Regions, have vehemently afflicted the Churches, as *Jerom* maketh a great Complaint of the thing. How many Matrons, how many Godly Virgins, and comely and noble Bodies were Mocking-flocks to those Beasts? (he speaketh of barbarous Nations :) The Bishops taken, and divers Orders of the Clergy slain, &c. *Ubiq; luctus. ubiq; gemitus & plurima mortis imago.* In these People, the chief were the *Goths* and *Vandals*; whereof, seeing part were Strangers to Christianity, and given to the Superstition of the Gentiles, taking some occasion, they did not only extreemly persecute Christians, but also endeavoured utterly to abolish them; but part, although in Profession they were numbered among Christians, yet because they were
Infected

Infected with the Poison of *Arius*, they also did no less sharply oftentimes afflict the Church. There is every where a meeting of Pagans, there are heard Roarings and Blasphemies against the Christian Faith, Complaints of the Neglect of the Religion of their Forefathers; therefore so great Evils hung over them; because omitting the Ancient Rites of sacrificing, and rejecting their Father's Gods, many imbraced Christ.—Immediately therefore leaving all things, they consult of reiterating their Sacrifices, of repairing of Altars, and restoring wholly all the Idolatry of the Ancients, and devise to abolish Christianity every where.
Paul. Diacon. Oros. —

About the same time, the Churches also of *France* sustained great Persecutions; for the *Vandals* over-running, destroying *France*, overturned many both Cities and Churches, and made many famous godly Men Martyrs, &c. See also *Jerom Epist. ad Geront.*

Also the Churches in *Spain* experienced their Calamities and Afflictions; for the *Vandals* about 16. *Honor.* occupied *Spain*, and when some of them were *Arians*, and others *Gentiles Catholicos more suo afflixerunt*, &c. See more, *Cent. 5. c. 3.*

And now Judge whether the Woman was not in Sackcloth and the holy City trodden and persecuted by a revengeful Dragon turned into a Beast with Crowned Horns, at that Day, and so whether the 42 Months and 1260 Days were not begun?

2. The Church also in the East Empire under *Arcadius*, sustained like Persecution about the very same time, *Cent. 5. c. 3.* *Gainus* a Barbarous, Cruel and Military Man, of the Nation of the *Scythians*, troubled the Church before *An. 400.* being by Profession an *Arian*, desired one Temple of the Emperour within the Walls; *Chrysoptom* told the Emperour, it must not be to Blasphemers; *Gainus* did get an Army, he going by *Thracia*, destroyed all as he went; *Constantinople* was in eminent danger. A little after, *Chrysoptom* saw the most corrupt state and dissolute Discipline of the Churches, and began the Correction of these things; he was deposed and twice banished, and at last died in Banishment; presently after he was gone out of the City, there was a great Fire, which they laid to the Charge of *Chrysoptom's* Followers, they take and Imprison many; some were carried to *Chalcedon* Prison, and neighbouring places, and others carried beyond Sea to divers Islands, being first vexed with divers Torments, others fled——The Governour, because a Pagan, and out of Hatred of that Religion, took great Pleasure in the Misery of Christians; many had great Tortures, and were tormented unto Death, and not only in the City, but in other places, was Trouble. The Friends of *Chrysoptom* could not communicate with his Enemies, and therefore a great Persecution was raised against the Churches of God, by the instinct of *Atticus*, and there was a Law made for their Banishment——*Ib. Cent. 5. c. 3.* out of *Sozom. Nisephor.*

And

And since there hath been a Continuation of the Persecution of the Beast by its Heads or Crowned Horns. As,

The cruel *Vandals* passing out of *Spain* into *Africk*, under [*Genferick*] their Captain, an *Arian*, about *An. 427.* as *Calvis.* or 430. as others, being one of the Crowned Horns, raised a sore Persecution against the Christians; they wasted and destroyed all before them with Fire and Sword, but especially raged against the Churches; the Bishops and Ministers they destroyed with many kinds of Torments.— When he had taken *Carthage*, all the Ministers were thrust into weather-broken Ships, and so banished; all in the Province were despoiled of all their Substance, and turned out of their Churches.— After *Genferick*, his Son *Hunnerick* succeeded, who also used Tortures, and became a great Persecuter; he banished into [the Wilderness] of Bishops, Ministers, Deacons, and other Members of Christ 4976.— By an Edict, in one day he caused all Christian Churches throughout *Africk* to be shut up, giving to the *Arians* all the Goods and Churches of the Orthodox-- and some of them were told, that they should be banished into the Wilderness. He also sent abroad through all *Africk* his cruel Tormentors; so that no Place, no House remained free from Lamentation, Screeching, and Out-cries.

These things, and many more are written by *Victor* Bishop of *Utica*, who lived at the same time, and was himself a Sufferer, under

this Persecution. And it is remarkable, that the Suffering is once and again expressed by being in the Wilderness, which is the very Notion it is under, *Rev. 12. 6. 14.* as if it were literally to be fulfilled.

Attila King of the *Hunns*, when he wasted both Empires, did also not a little trouble the Church, 9000 Virgins were made Martyrs and many others, *Cent. 5. c. 3.*

So *Anastasius* Emperour about *Ann. 492.* raised great Persecutions. See *Cent. 6. c. 3.*

It were almost endless to mention the After-Persecutions under Emperours and Crowned Horns. But whether any Acts of either aforementioned, or some other Acts, did give the first Date to the 1260 days, I must leave to others to judge. I am comfortably perswaded that these days of their Sack-cloth state are come to their Period, and end some Years since. As a small Act, *Ishmael's* Mocking might be the *Epocha* of the 400 Years (*Gen. 15. 13.*) so some less obvious Act possibly might begin these Prophetical Days.

CHAP. VII.

Of what Ensueeth after the 1260 Days are at an End.

IT is confidently concluded by many Writers, that exactly and immediately after the Perioding of the 42 Months and 1260 Days, there is an end of the Dominion of

of the Beast, and of the Sufferings of the Saints; whereas I am confident they are mistaken in both; another Event was to be expected. It's true, then the Witnesses come out of their Sackcloth-state, but soon after they pass into a worse state; as will appear under the next Rule.

Rule 8. *That after the Expiration of the 1260 Days, and finishing of the Testimony, there is a Witness-killing War, the Death and Resurrection of the Witnesses, and a great Commotion before the sounding of the Seventh Trumpet.*

This appeareth: For,

It's clear that *Daniel's* little Horn continueth after the time, times and half, *Dan. 7. 25, 26.* the Judgment shall sit, and they shall take away his Dominion, to consume and destroy it to the End.

Therefore his losing his Dominion and his Destruction, will be by a Consumption after those times (which are the same with 1260 Days) are ended. Yea, he is prevalent, thinketh to change Times and Laws; How long? *v. 21, 22.* until the ancient of days came, — and the Saints possessed the Kingdom, *i. e.* until the Seventh Trumpet.

And further to confirm this, after the time, times and half, it is added, *Dan. 12. 7.* [and when he shall have accomplished to scatter the Power of the holy People, all these things shall be finished] *viz. Daniel's* People, the Jews, shall be delivered, *v. 1.*

So then, the accomplishing to scatter the Power of the holy People, is after the time, times and half are expired. And seeing we read not of any new scattering of the Jews, and this belongeth to the Fourth Monarchy, and is a Gentile Number, it may possibly refer to Gentile Christians, and be in part expressive of the way of slaying the Witnesses by a scattering them and their Church-Assemblies, after these times or 1260 days are expired.

Also *John* in the Revelation clearly placeth what concerneth the Death of the Witnesses after the 1260 days are ended, *Revel. 11. 7.* ὅταν τελέσων, when they have finished their Testimony,— then, and not before, doth the Witness-killing War begin. I had rather render it so in the time past, being in the *Aorist* than [when they are about to finish]. And their Testimony was not finished till the 1260 days of their Propheying expired; seeing the Testimony of Jesus is the Spirit of Prophecie, (*Rev. 19. 10.*) so long as they Prophecie, (though in Sackcloth) it is not finished either for time or work. And not only the import of the word τελέσων, but the Nature of the thing maketh that War and Death subsequent. For during the 1260 days of their propheying the Witnesses are Overcomers, and their Enemies are killed. *Rev. 11. 5, 6.* [if any Man will hurt them, fire proceedeth out of their Mouth, and devoureth their Enemies]— and [he must in this manner be killed]— and this [in the days of their Prophecie]—

Whereas the issue of this War is, the Witnesses

nesses are overcome and killed, v. 7. the Beast— shall overcome and kill them, Rev. 13. 7.

Yea, the Prophefying state, in the very mentioning of it, is inconsistent with the Death-state, and the Death far worse than the Prophefying, though in Sackcloth; so long as they Prophefie they are alive, not dead. Neither do the Witnesses in the time of their lying dead, torment the Earth-dwellers, as they do in the time of their Prophefying, v. 5, 6, 10.

The Conclusion then is, that the finishing of the Testimony, however the Witness-killing War, and the Death of the Witnesses are after the 42 Months and 1260 days are expired and at an end.

For the further discovering who are the Witnesses, and what their Death; how, where, and when they are to be Slain, take Seven Propositions.

Prop. I. That the [Two Witnesses] are faithful Ministers, and pure Professors or Beast-opposing Churches.

For they are [two Candlesticks] Rev. 11. 4. (which are interpreted Churches, Rev. 1. 20. the seven Candlesticks are seven Churches), and they are [two Olive Trees] which is but an Allusion to Zech. 4. 3, 11, 14. and cannot be confined to Magistrates and Ministers, seeing they are never called a Candlestick, and pure Professors and Churches are anointed

ones, *Rom. II. 17, 18, 19, 20. I John 2. 20. I Pet. 2. 9.* Yea, these are such as Prophecy (*I Cor. 14. 24, 31. Rev. 19. 10.*) and that 1260 *Rev. 11. 3.* not only making a Profession at large, but bearing and finishing a Testimony for Christ and his Kingdom against the Beast, as *v. 7.* so as he becometh their Enemy, and maketh War with them. The Two Testaments are their Testimony, and so cannot be the Witnesses; however it cometh to the same in Effect; for if these, or Magistrates and Ministers lye dead, then so will such pure Professors and Churches also, and so are to be deemed Witnesses.

Prop. II. That [the Death of the Witnesses] is an Extremity of Suffering: Or, it consisteth in an unparallell'd Cessation of Testimony and Deprivation of Means and Comforts of Life.

The various Phrases of overcoming and killing them, may intimate its being attended with much Bloodshed: but it is not chiefly a corporal Death, for then such must be the resurrection or recovery out of it, and that under the sixth Trumpet, *Rev. 11. 11, 14.* whereas the corporal resurrection is not until the seventh Trumpet, *v. 18.* And their Enemies behold them with pleasure three Prophetical days or years and half, which they could not do if it were a corporal Death. It must then be a metaphorical Death, by the Churches being in a state and condition full of Extremity, of Affliction and Suffering, which often is called

a Death, 2 *Cor.* 1. 10. and 11. v. 23. *Pfal.* 71. 20. and 80. 18. *Ifai.* 26. 19. *Ezek.* 37. 10.—35. *Rom.* 11. 15. It will not only be a civil death, by deprivation of Publick Ministration and Employment, as to the exercise of office; but also a spiritual Death, by an unparalleled Cessation of Testimony, for they dye not meerly as Men, but as Witnesses they lose much of their witnessing Spirit, *Rev* 11. 7. Their state is far worse than in their prophesying time, possibly by military Men having Power over, (v. 9, 10.) and forcibly disabling of them for former actual witnessing work; and thus it will be not only their Sin, but their Suffering, that there is a failing of their Testimony. And although Spiritual Life it self will not utterly fail, yet they will in an extraordinary unprecedented way, be cut short of external means for the support of it, so as they are deemed as dead Corps, v. 8, 9. and their restoration or recovery, is by the Spirit of Life from God entring into them, which importeth a precedent want of it. As the dead-state of the Jews or Israelites, *Ezek.* 37. importeth not only the ruin of their City, destruction of their Temple, despoiling of them of outward Comforts, Houses, Lands, Relations, Accommodations;—but the Profaning of the solemn Worship of God, the tranpling under foot his Ordinances, the casting down from Church-state or work, and subjecting them to the wills of merciless Men, and their own drawing up despairing Conclusions, v. 11. our hope is lost, we are cut off for our parts:
and

and the restoring of them, is a recovery out of this condition, *v.* 8. to 15.

So the Death of the Witnesses importeth the like; an unparalleled, unwonted loss of a witnessing Spirit, deprivation of the external Worship and Ordinances of Christ and Church-state, by scattering, loss of Communion, and all aggravated with the triumphant Blasphemies of Enemies, and Insultations over them, *Rev.* 11. 10. and their own despairing Conclusions, from their seeing no visible possibility of coming into a better condition afterward; all which, will be attended with a variety of other Afflictions and Sufferings, rendring their conditions so deplorable, as is hardly to be pre-conceived of before experienced.

Prop. III. That it is by a latter Victorious War of the First Beast that the Witnesses are slain.

Rev. 11. 7. — The Beast that ascendeth out of the bottomless Pit, shall make War against them, and shall overcome and kill them.

Where note, It was not by [the Dragon] *i. e.* not by any of the Ten Persecutions in the First three hundred Years after Christ, under Pagan Emperours, but by [the Beast] who was the Dragon's Successor; he is the slayer of the Witnesses: and not the second Beast, the Pope (though it may be by his Instigation) but by the first Civil, Persecuting, Ten-horned, Crowned, Whore-ridden Beast: for, it is by him which ascendeth out of the bottomless Pit; Compare
Rev.

Rev. 17. v. 3, 7, 8. with Rev. 13. 1, 2. and 11. 7.

And it is by [a War] not a meer worldly literal War, but a Spiritual, Mystical War, by a difference stated between the Witnesses and the Bestians; and so, not where the power of the Beast hath wholly prevailed, but where Christ hath a potent party to make opposition. And, not any War soon after the rising of the Ten-Horned Beast, or during the 1260 days, but when the Witnesses have finished their testimony as to time and work, and are overcome and the War ended; and hence this [Death of the Witnesses] was not by any National distresses and calamities, which equally betide Bestians and the true Witnesses; nor could the Death of the Witnesses be before or at the *Smalcaldian War*, nor at the *Council of Trent*, *Ann. 1546.* nor at the *Massacre at Paris*, *Ann. 1572.* for from the rising of the Horns to those times, the 1260 days could not be ended, or testimony finished, and so the Witness-killing War was not then so much as begun.

Prop. IV. *That it is in an open place of Mystical Babylon that the Witnesses lie dead:* How long this Witness-killing War lasteth, the Scripture doth not determine, but the event must, but it leaveth Spiritless, Lifeless, Rev. 11. 8. their dead bodies shall lye in the Street of the great City, which Spiritually is called *Sodom and Egypt*, where also our Lord was Crucified.

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This [great City] is Mystical Babylon, see *Rev.* 14. 8. and 16. v. 19. and 17. v. 18. and 18. v. 10, 16, 18, 19, 21. and the description agreeth to that, for it is [Spiritually] *i.e.* not literally, but mystically called [*Sodom*] for spiritual Whoredom and Idolatry, (*Rev.* 17. 5.) and [*Egypt*] for tyranny and cruelty (*Rev.* 17. 6.) [where our Lord was Crucified] which was under *Pontius Pilate* a Roman Deputy, and in that Jurisdiction.

It cannot be literally [*Jerusalem*] for that was not a great City in the days of *John*, nor ever after till the New *Jerusalem*, (*Rev.* 21. 10.) after which there will be no more sorrow or death (*v.* 4.) *Zeph.* 3. 15. *Zech.* 9. 8. *Amos* 9. 14, 15. *Ezekiel's* measuring is after restauration, not before, *Ezek.* 40. 17, 19, 20. and 48. 15, 16. and therefore that is under the Seventh Trumpet, after which they will not lye dead, and therefore that is not the same, nor at the same time with *John's* measuring, for that and the death of the Witnesses, is before the end of the Sixth Trumpet, *Rev.* 11. 1, 7, 14. They lye dead in the great City, the *Roman dominion*, not in the whole compass of it, but in [a Street] thereof, where some eminent testimony was held for Christ and his Kingdom, against the Beast, not in Streets. Yet *THEATRA*, though distinguished from City, as being only a part thereof (*Luk.* 10. 10. and 14. 21.) noteth a publick, broad and open place, in opposition to what is private, as *Mat.* 6. 5. and 7. 13. [wide] is the Gate — *Rev.* 21. 21. and 22. 3.

So that the Witnesses shall lye dead in [the Streer]

Street] *i. e.* in a most open place of Mystical Babylon, exposed to the view of all, even of Enemies. The openness of it is such, as *v. 9.* [they of the People, Kindreds, Tongues and Nations, shall see their dead bodies, and not suffer them to be put in the Grave.] Denying Burial to the Dead, generally soundeth disfavour, and being barbarous (*Am. 8. 3. Psal. 79. 2, 3. Jer. 16. 4, 6. and 22. 19. and 25. 33.*) but if it be an act of favour here, securing them from utter destruction, yet it is a very publick business, the sadness of their condition is notoriously known to those of various Nations and Kingdoms, by the dead Witnesses being personally present there. And so, either they are slain in diverse Nations and Kingdoms, or else after dead, they are transported, exiled, banished, and by flight dispersed and driven for refuge thither, and finding welcome there, by their kindness are sheltered, and secured from burial, from utter ruin and destruction. Or else (as some think) military men of all gatherings of several Nations, Kindreds and Tongues, will have power over them, and hold them under their death; and the Bestians are expressed under the same notions, *Rev. 13. 7, 8.* and the Earth-dwellers rejoice over them, *Rev. 11. 10* and to be sure these are Enemies.

Prop. 5. *That when the Witnesses have lain dead three years and half, they shall be eminently revived and advanced, Rev. 11. 11, 12.* After three days and half, the Spirit of life from God entred into them -- and they heard a voice from
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from Heaven, saying unto them, Come up hither — It is a determinate time, else it might have been said as well after three or four days, if only a short uncertain time had been intended; whereas it is three days and half, and so twice mentioned. Nor can they be Natural days, for the Earth-dwellers could not so congratulate one another at a distance, in three natural days and half. Nor are they the same with the 1260 days; For, who can imagine that so many days should signifie no more than three days and half in the same breath? And besides, they are different states, the one of Sackcloth the other of Death. Neither are they dead when they begin their testimony (as that would have it) nor till they finish it. It remaineth then that the time of the Witnesses lying dead is [three years and half] not to be counted from the first beginning of trouble, that is longer, for the witness-killing War bringeth trouble, but from the end of the War, when it can be said, Now the Witnesses are overcome and killed, are able to make no more considerable opposition against the Bestians, but are Spiritless, their power is gone; thence begin those days.

And hence, where the Witnesses remain in the same deplorable and sad condition, or go into a worse, a longer space, as four or six years, that is not the time of the Witnesses lying dead. For it is said [After three days and half, the Spirit of life from God entred into them] *Rev. 11. 11.* Some extraordinary if not immediate hand of God beyond all expectation before

before the fourth year is come giveth some reviving, removeth that wherein the Death of the Witnesses did consist.

[And they stood upon their feet] they were fallen down, but now are recovered into a better posture, to the affrightment, and astonishment of Spectators; [Great fear fell upon them which saw them.] This second step followeth not long after their reviving, a resurrection.

Afterwards they have an invitation or call into a more honourable condition, *v. 12.* [and they heard a great voice from Heaven, saying, Come up hither.] It is not the highest Heaven, for the call thither is not till the end of the Seventh Trumpet; but [the Church] is [the Heaven] they are called up to, which they were greatly cast down from, during the time of their Death, now they are called to publick exercises again, in a Church State of exaltation and advancement, [and they ascended] their Resurrection is immediately after the half day, but their Ascension may be some time after, more gradual, and [in a Cloud] *i. e.* with a great multitude, as *Heb. 12. 1.* a Cloud of Witnesses; a vast number, who at their death seemed fewer: what if this Cloud should be that fulness of the Gentiles coming in, as an immediate fore-runner of the Jews return, and *Israels* being saved? *Rom. 11. v. 25, 26.* [and their Enemies beheld them] *Rev. 11. v. 11. 12.* this expression at the second view differing so much from the first, *v. 11.* maketh me question, whether the great fear after the resurrection of the Witnesses when they stand upon their feet be
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not of friends as Enemies, answerable to that great fear at the Resurrection of Jesus Christ, (all alluding to him) which fell upon those that kept the Watch to hinder his rising, as well as upon those Disciples that sought him after risen, *Matth.* 28. v. 2, 3, 4, 8. *Mark* 16. v. 5, 6, 7.

So after the Resurrection of the Witnesses at first hand, not only those that have kept the Watch, and by Edicts and Acts, in the time of their Death sought to hinder their rising, are struck into a pannick fear, but as well many Friends and Witnesses may be filled with great trembling, fear and amazement, at the first hand, by the Earth-quake and terrible dispensations. The rising of the Witnesses at first, may not be obvious to eminent Christians, so as to deliver them from fear, or great workings of unbelief: but at their Ascension, their exaltation by that call is so eminent and publick, that then [the Enemies] of the Witnesses only fall under astonishing fears.

And observe, that whilst the Witnesses lie dead, there is a remnant that is secured from that death; all the Witnesses in all places do not die, it is not so general; God hath a reserve in that day, of a number that shall bear some testimony, and not suffer at the rate that others do, where the stage of this Tragedy is, in the time of lying dead: For those that lay dead (all of them for ought I know) are called up into Heaven, into a state of exaltation, *Rev.* 11. 12. and therefore there are others who give the call, and not those that lay dead;

dead; these do not call themselves but are called, therefore there are others who did not fall under that Death: but these Witnesses or Friends who are reserved, shall not appear so eminently till about the time of their Ascension, then the Witnesses had that call, [and they Ascended up to Heaven in a Cloud.]

Prop. 6. *That there is an Earth-quake or stupendious alterations, to the desolating a famous tenth part of the City, about the time of the Witnesses restoration: Rev. 11. 13. [and the same hour (or day, as in some copies) there was a great Earth-quake —] i. e. at the same time with the Witnesses Resurrection; possibly as a means of their rising, it alludeth to Mat. 28. 1, 2. or at their Ascension.*

There was [an Earth-quake] *i. e.* commotions or wonderful alterations in the face of things, (as *Rev. 6. 12.*) and would hardly be called [a great Earth-quake] if it did not extend to many Nations and Kingdoms. This seemeth to be a Turkish Earth-quake, for it is closed thus, *Rev. 11. 14.* The second Woe is past — *i. e.* the Sixth Trumpet is over, which sounded by the Turk, as is generally granted and proved, in that all matters of it aptly agree to him. So that this is a sure direction, to tell us where we are at the Witnesses Ascension, *viz.* at the conclusion of the Sixth Trumpet.

And it is very observable, that the fifth

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Trumpet is closed thus, *Rev. 9. 12.* One Woe is past ; but when he had mentioned much work of the sixth Trumpet, *v. 13, &c.* he doth not end the chapter in the same manner, but suspendeth and deferreth that, till he had mentioned some other eminent occurrences, *chap. 10, & 11.* and then addeth, *v. 14.* The second Woe is past, *i. e.* the Witnesses being Risen, Ascended, and the Earth-quake over, now the Turks have done their work of the sixth Trumpet, the punishing the *Romanists* for their Idolatry, Worshipping Images of Gold and Silver, (*Rev. 9. 20, 21.*) now the Turks will cease to be a Woe as formerly to them ; no more famous exploits of theirs against Papists are to be expected. The Turks then may lose their dominion, or much of it, though their utter ruine and destruction may not be till afterwards, and that upon the Mountains of *Israel*, (*Ezek. 39. 4.*) but they will be much concerned in this Earth-quake, as the last part of their work against the *Romanists*.

Now this Earth-quake is signalized, by the destruction of a vast number of Dignitaries, either of the Turks or *Romanists*, *Rev. 11. 14.* and in the Earth-quake were slain of men 7000 names of men, *i. e.* men of Name and Office (many more than of Enemies of the common sort) possibly parallel to *Rev. 18. 6, 8, 15, 16.* and by the Repentance of some, *Rev. 11. 14.* [And the remnant were affrighted, and gave Glory to the God of Heaven ;] and especially by the Destruction of a famous tenth part, [And the tenth part of the City fell.] To [fall]

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is to be ruined, overthrown, destroyed, made desolate, as *Rev.* 18. 10, 17, 19, 21. This [Tenth part] which falleth, some think to be one Kingdom where the Witnesses did lye Dead, which is not proved, and is unlikely, seeing their Death and the effect of their Ascension reacheth other Kingdoms, *v.* 15. it is then, either *Constantinople* or some other famous Kingdom belonging to the Turks (as *Hungary*, or *Greece*.—) Seeing the Turkish Woe now soon passeth and loseth ground before the seventh Trumpet; Or else seeing it is a tenth part of the City, I think it rather is *Rome* it self; not upon Mr. *M.* too curious notion of that being but a tenth part now, of what it was of old; but as being emphatically the *τὸ δέκατον*, and because its fall is an immediate fore-runner of the seventh Trumpet, *Rev.* 11. 13, 14, 15, 16, 17, 19, 20. There is a Triumphant Song, that [the Kingdoms of the World, are become the Kingdoms of the Lord &c.] of his Christ:] which is the same that is sung at the destruction of the Whore of *Babylon*, and by the same persons; compare it with *Rev.* 19. 7, 9, 11, 15, 19, 20.

And hence, *Rev.* 18. is an explication, not of the fifth Vial, but the sixth. and the rather because after the Witnesses Restoration, a remnant repented, *Rev.* 11. 13. and so their rising cannot be under the fourth, or fifth, or seventh Vials, for then they repented not, but blasphemed God, *Rev.* 16. 9, 11, 21. Their Resurrection and Ascension then must be under the sixth Vial.

It must be before the seventh Vial at *Armageddon* ; For, at the seventh Vial, the whole fourth Kingdom of the Beast falleth, whereas at the rising of the Witnesses, it is but a tenth part that falleth, and that upon an Earth-quake under the sixth Trumpet, *Rev. 11. 13.* after which there is another, and the greatest Earth-quake under the seventh Trumpet, *v. 19.* Whereas the seventh Vial is the last of the last Plagues, and bringeth the greatest Earth-quake, *Rev. 16. 18.* and so cannot be that at the rising of the Witnesses, for that is not the last nor greatest. And further after the destruction of the Whore, there is an interval for the lamentation of some of her friends which survive, *Rev. 18. 9, 10.* and for the rejoycing of others, her Enemies, and making themselves ready, *Rev. 19. 8, 9.* when the great supper at *Armageddon* by the seventh Vial is to come, *ver. 19, 20.*

Only we must distinguish between the destruction [of *Babylon at Rome*] (which is at the Earth-quake, near the rising of the Witnesses, under the sixth Vial, *Rev. 11. 13.*) and the Perdition [of *Babylon*, as extending into the Nations] or the whole compass of the Roman Dominion, which is not till the Earth-quake at the seventh Trumpet, *Rev. 11. 9.* and at the seventh Vial, when the Cities of the Nations fall, *Rev. 16. 19.* and then great *Babylon* cometh into remembrance, to give her the fiercest wrath ; but *Babylon at Rome* was destroyed before, *Rev. 18.*

Some not observing this distinction, run upon

upon mistakes, either to think that *Rev.* 18. belongeth to the seventh Vial, which is the last wrath, whereas, that *Rev.* 19. 19, 20 cometh after; Or else say, that the Turks and *Constantinople*, are the *Babylon* mentioned under the seventh Vial; which I dare not think; they being no where called *Babylon* in the *Apocalyps*, but rather belong to the Beast or Dragon; And it is untrue, for the Ten-Horned Beast carrieth the Whore of *Babylon*, *Rev.* 17. 3, 5, 7. whereas the Ten-Horned Beast never carried the Turks, nor did the corrupt Church of *Rome* Ride upon the Turks; neither was *Constantinople* the great City, which in the days of *John* did Reign over the Kings of the Earth, *v.* 18. but *Rome* was that City, and stretching into the Nations; so it is the *Babylon* mentioned in the seventh Vial.

And here observe, that this slaying or lying dead of the Witnesses three days and half, cannot be successively in one Kingdom after another: For, at their Resurrection or Ascension, the tenth part of the City falleth, *Rev.* 11. 13. the sixth Trumpet passeth, *v.* 14. and soon the seventh Trumpet soundeth, *v.* 15. that notion would make divers slaughters, resurrections and falls: whereas the Scripture maketh but one slaughter, one resurrection, one Earth-quake, one fall of the Tenth part; neither can the sixth Trumpet pass, or the seventh sound in one Kingdom after another, for when that soundeth, not onely one Kingdom, but the Kingdoms of the World, become the Kingdoms of our Lord and of his Christ, *v.* 15.

Prop. VII. *That the Death of the Witnesses, Ann. 1680. was not past, but to come.*

There are various thoughts among learned Men, whether this black and dismal day of the Witnesses Death be past or yet to come? I think it is near approaching, not only because the days of their Sackcloth in all probability are finished: and the Warring time seemeth near at an end; but because the sixth Trumpet hath sounded a long time, above 200 years, if it began when the Turk obtained *Constantinople*, Ann. 1453. therefore the conclusion of it cannot be far off.

I do not think the Church to be the proper subject, which the Trumpets sound judgment against, but the Civil State of the Roman Empire; and clearly the seventh bloweth good to the Church, *Rev. 11. 15.* I shall refer the Reader to Mr. *Mede* and others, to see how and when the several Trumpets sounded. All things concerning the sixth agree to the Turk; and if [the hour, day, month and year] *Rev. 9. 15.* notify the time allotted to the Turkish Tyranny, then the end of his work is hastening; for the time must be counted, not from the time of their being [prepared.] but of their being [loosed] to do the work of slaying the third part of Men, *v. 14, 15.* This loosing of four Angels, or Sultans, seemeth to be before *Ann. 1300.* for then they fell into one *Ottoman* Family; however, (taking a day for a year as elsewhere) the time for that Woe will expire within

within a few years, which is after the Witnesses Resurrection and Ascension.

But my opinion is, that the Death of the Witnesses is yet to come 1680 I should be glad herein to be mistaken; my grounds are these.

I. *Until the 1260 days, and the Warring State be at an end, their death-state is not come*: for it is after finishing their Testimony, that the Beast maketh War with them and killeth them, *Rev. 11. 7.* So long as their Testimony is not finished, and the War not ended, so long they are not Dead, nor the three days and half begun; And therefore *Ann. 1680.* their Death was yet to come.

It's true, in the time of their Death there may be Edicts or Acts (as after the Death of Christ, Sealing the Tomb —) to hinder the Witnesses Resurrection, but till there be a suppression of their Testimony, they are not dead.

II. *The Condition of the Witnesses since finishing of their testimony, hath not been for three years and half, far worse than it was before, by a greater suppression of Testimony, and other unparalleled sufferings; therefore Ann. 1680.* their Death was not past, but to come.

The consequence is clear, because the Death-state is far worse than the Sack-cloth-state, as death is far worse than life, though in a mournful condition; this hath been proved before.
Prop. 2.

III. *Whatever the Death of the Witnesses consisteth in, some recovery out of that is the immediate issue of the three days and half; For, else they*

must be longer dead, whereas *Rev. 11. 11.* [after three days and half, the Spirit of life from God entred into them, &c.] This [life] standeth in opposition to the [Death] and no *medium* between them; no moment wherein they are not either dead or alive; at the expiration of these days, before the fourth day, they live. If their Death consisteth in an unparallel'd cessation of Testimony, then there is some recovering into witnessing work again, before four years be expired, and so whatever else their Death may be placed in.

But no such recovery out of that which is their Death, or no removal of that wherein it doth consist, hath been the immediate issue of three years and half, of any supposed time for their death already past, and so that is yet to come.

I see no Scripture evidence for a gradual reviving or resurrection, yet there may be a gradual Ascension.

IV. There hath not been such a triumphant state of Earth-dwellers, for freedom from former Torments, which they felt by the Witnesses Prophefying, as answereth Rev. 11. 10. They that dwell upon the Earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them — It was by their Prophefying and Praying as *Elias* did, that they tormented the Bestians, Carnal, Earthly minded Men; and whilst the Witnesses lye dead, the Earth-dwellers are in a very prosperous flourishing condition, keep a Jubilee, with more than ordinary signs of joy,

(as the variety of Expressions intimates) and this for freedom from their former Torments.

But no such triumphant State of Earth-dwellers hath been experienced in the time past, since finishing their Testimony. Therefore their Death is yet to come.

The like might be said of the Nations, Kindreds and Tongues not seeing their dead Bodies, so as to hinder their Burial, v. 9.

5. *Immediately after the reviving of the Witnesses from their Death-state, there is such a restitution to their former Posture, as is to the great affrightment of Spectators, Rev. II. 11, 12.*—
Great fear fell upon them which saw them.

But this is not yet experienced by Friends or Enemies, and so their Death-state is not past, but yet to come.

6. *There hath not been Ann. 1680. such a great Earthquake or Commotion as ushers in the Consequents of the Witnesses resurrection.* And so it is not past, but yet to come.

Rev. II. 13. The same Hour there was a great Earthquake—

There is not yet a fall of that famous Tenth part of the City, nor the Slaughter of 7000. a vast number of Men of Name; nor the Repentance of a Remnant, so as to give Glory to God; nor is the Turkish Wo yet past, as v. 14.

Therefore the Death, Resurrection, and Ascension of the Witnesses cannot be yet past, but to come.

7. *The seventh Trumpet hath not yet sounded; Therefore the Witnesses are not yet ascended.*

For

For then that cometh quickly, *Rev. 11. 14, 15.* though not the same moment with their Resurrection, yet very speedily after their Ascension, and so their Death could not be at the time many fix upon; as at the Council of *Trent*—which are past above 100 years past.

It's true, the great Reformation about the time of *Luther*, hath its place in the words of this Book, so as one of the seven Vials (I think the fourth Vial) was then eminently poured out; but that was not the sounding of the seventh Trumpet.

There are invincible Arguments to prove, that the seventh Trumpet hath not yet sounded.

For, when that doth begin to sound, the Mystery of God is finished, *Rev. 10. 7.* as he hath declared to his Servants the Prophets. And what can this be, or is called so in Scripture, that it can be applied to, but the Conversion of the Jews? *Rom. 11. 25, 26* And it is evident, the Jews are not yet converted and saved.

And further, the second Turkish Wo is not yet past; they do not yet cease to be a Wo to the Roman Idolaters, which must be before the sounding of the seventh Trumpet, *Rev. 11. 14, 15.*

And there is a Resurrection and Ascension of the Witnesses before the sounding of the seventh Trumpet, *Rev. 11. 11, 12, 15.* after which, it can never be proved that they shall pass under a Death any more, or such an extremity of Suffering as they are under at this day, in *France* and elsewhere.

And

And once more, immediately after the founding of the seventh Trumpet, not only a Jewish Nation, but the Kingdoms of this World become the Kingdoms of the Lord and of his Christ, *Rev. 11. 15.* and that so, as he reigneth for ever and ever. And therefore after the founding of the seventh Trumpet Antichrist shall never recover, to regain any of the Kingdoms to submit to him again, as he hath done since the Reformation. Therefore the seventh Trumpet hath not yet sounded; and consequently the Witnesses are not yet ascended.

I have wondred that this seventh Trumpet beginneth thus, and not with terrible Dispensations; but possibly the aforementioned great Earthquake, *Rev. 11. 13.* did much of the first destructive work, so as to usher in this triumph, *v. 15, 16, 17.* and so the first founding of it is with Praises, and much of the Wo of the Trumpet is reserved to the latter part of it, *v. 18, 19.*

CHAP. VIII.

Of the seven Vials, and that they are not all under the seventh Trumpet.

AS the seven Seals were several degrees of Judgment upon *Rome* Dragon or Pagan; and the seven Trumpets founded an Alarm of Judgment upon the Civil State of the Empire; so the seven Vials are several degrees of Judgment coming upon it after its Papal State; and

and also upon other Enemies of Jesus Christ at last.

Rev. 14 relateth to the time of the Vials; For there is the Song of the Lamb, *v. 1.* which answereth *Rev. 15. 1.*

It referreth to a time of visible Separation from Antichristian Pollutions and Victory over the Beast and his mark, *Rev. 14. 1, 4, 9.* So the Vials, *Rev. 15. 1, 2, 6.*

It relateth to the time of witnessing against, and crying down *Babylon*, *Rev. 14. 8, 9, 10.* *Babylon* is fallen, if any Man worship the Beast—he shall drink of the wine of the wrath of God: and it is under the Vials that there is this Victory over the Beast, *Rev. 15. 1, 2.*

It concerneth a time wherein an Angel hath Power over fire, *Rev. 14. 8.* and this is the Angel of the fourth Vial, *Rev. 16. 8.*

And it mentioneth a Harvest and Vintage, *Rev. 14. v. 15.* to the end; which must relate to the latter Vials, *Rev. 16. 19.* and *19. v. 15.*

And so, *Rev. 14.* declareth the work of the Angels, or how they pour out the Vials, as well as the Condition of the Church under them.

As to *Rev. 15.* I take it to be no Propheſie of what ſhall be accompliſhed before the Vials begin to be poured out; but it giveth a Compendium or general view of Matters relating to the Vials, from the beginning to the end; like the Contents of a Chapter ſet before it; and it diſcovereth the State and Condition of the Church and People of God during the time of the Vials in a general way. It containeth

taineth a Description of the Virgin Saints, v. 2, 3, 4, 5. by their Conquest over the Beast, and triumphant Song for that Victory, and a subsequent Privilege; [The Temple of the Tabernacle of the Testimony in Heaven was opened] v. 5. *i. e.* not before, but after Vial Judgments, v. 4.

And the Vial Angels more particularly are described, v. 5. 6, 7, 8. by their place from which they come; not out of the World, but the Church, [out of the Temple] v. 6. by their Qualifications. [clothed in pure and white Linnen] by the Instruments given them, v. 7. [golden Vials] by the Persons from whom they receive these Vials, v. 7. by a token of a Divine Presence during the Vials, v. 8.

Some think that none of the Vials are yet poured out, others are otherwise minded; for clearing this Matter, take a Rule or two.

Rule 9. That the seventh Trumpet doth not contain all the seven Vials.

Some say, that none of the Vials are poured out, till the Resurrection of the Witnesses is past, and that all the Vials are under the seventh Trumpet.

On the other hand, I am perswaded that most of the Vials are poured out before the Witnesses Resurrection, and that only the latter part of the sixth and the seventh Vial do fall under the seventh Trumpet; and that upon these Grounds.

I. The Consummation of the Mystery of God
(the

(the Jews Conversion) is at the beginning of the seventh Trumpet, Rev. 10. 7. Rom. 11. 25, 26. Rev. 11. 15. Therefore before the beginning of the seventh Trumpet most of the Vials must be poured out; for the Conversion of the Jews is not till latter Vials, as the sixth. And indeed by Vials the Kingdoms of the World must be brought off from the Beast, else they cannot become the Lords and his Christs.

2. *There have been Storms of Wrath upon, and remarkable decays of the Papal Kingdom, answerable to the Vials (as will be proved in the next Rule)* Therefore some Vials are poured out; whereas the Witnesses are not yet ascended, and the seventh Trumpet hath not yet sounded, Rev. 11. 15.

3. *All the wrath of the seventh Trumpet is contained in the sixth or seventh Vial*, Rev. 11. 18, 19. The anger of the Nations, Lightnings, Voices, Thundrings, Earthquake, great Hail—All are found under the sixth or seventh Vials, Rev. 16. 12, 14, 16, to the end.

4. *There is no Scripture-Evidence that all the Vials must come under the seventh Trumpet; without which, the Supposition is groundless,*

The contrary seemeth to be asserted; for, before the Witnesses Death or seventh Trumpet, they have Power to turn Waters into Blood, Rev. 11. 6. which is the work of the second and third Vials, and to smite the Earth with all Plagues, which reacheth other Vial-work.

It's true, The seventh Seal delivereth it self
into

into seven Trumpets, as its work, *Rev.* 8. 1, 2, 6. But so doth not the seventh Trumpet deliver it self into seven Vials, that hath much other work of its own; and Men must not coyn such a Method there, without a Divine Warrant.

The Vial-Angels fine and white Linnen, speaketh their Purity and Freedom from Antichristian pollution, and their having the Righteousness of the Saints, *Rev.* 19. 8. but this is no way unsutable to the Witnesses in their Sackcloth-state, *Rev.* 14. 4. Their having Harps in their hands, and rejoycing under the Vials, *Rev.* 15. 2, 3, 4. is not inconsistent with the Witnesses Sackcloth-state, for they may have some times and cause of rejoycing there, *Philip.* 4. 4. *Hab.* 3. 17, 18. *Rev.* 16. 4, 5, 6. although the highest rejoycing is reserved to the latter Vials. *Rev.* 19. 1. to 8. and 11. 15, 16, 17.

That the seven Vials are the seven last Plagues, is no Proof that all of them must come under the seventh Trumpet; that differenceth them from the seven Seals and seven Trumpets, there were no more Seven distinct Dispensations to succeed or come after; and indeed the seventh Seal was opened, and divers Trumpets had sounded before the first Vial was poured out, and so they may well be called, the seven last Plagues, though only the wrath of the seventh Vial should come under the seventh Trumpet.

Obj. 1. Then there are Two Wo's in the second Wo; one by the Vials, the other by *Euphrate*

phrates Angels; and the Subject of the second Wo, and of the Vials differ.

A. 1. No absurdity, if there be two different Dispensations of Wrath in the time of one Wo; *viz.* Vial-wrath, and Trumpet-wrath: as it's undeniable, under the sixth Trumpet there is great Wrath, *Rev.* 9. 15. to the end; and yet also another great Earthquake, *Rev.* 11. 13. Yea, it must be so, if all the Vials came under the seventh Trumpet; for then there would be there, the Wo of that Trumpet, and also of all those Vials.

2. They may contemporate, and yet the Subjects of the second Wo and of the Vials differ; what should hinder this? a Trumpet may blow Wrath to the Roman Civil Empire, and yet at the same time, Vials may pour out Wrath upon the Roman Papal State.

But the grand Objection is,

Obj. 2. The seven Vial Angels come not out of the Temple till it be opened, *Rev.* 15. 5, 6. but the Temple is not opened till the seventh Trumpet, *Rev.* 11. 19. and so no Vials poured out till then.

A. As to *Rev.* 15. It is an Epitome or general View of Vial-Matters; as, of all the seven Angels coming out, *v.* 6. which they never did together, but at several seasons; and Mr. *M.* observeth, That the Complutens. Edition readeth not, come out of the Temple, but out of Heaven. Some think, *Rev.* 15. speaketh only of an opening of the Temple [of the Tabernacle] *v.* 5. noting an unsettled condition, or mixture of Tabernacle and Temple, suitable

to the former Vials, before the Sackcloth-state was ended, answerable to which, the Song is mixed of *Moses*, (whilst yet in the Wilderness, *Exod.* 15. 1, 2.) and of the Lamb, *v.* 3. and that it doth not refer to the opening under the seventh Trumpet, *Rev.* 11. 19. [of the Temple] which concerneth a New *Jerusalem* state of Settlement; and so it's far from proving that all the Vials come under the seventh Trumpet. My Answer is,

1. The seven Angels come out of the Temple, before that opening of it under the seventh Trumpet, *Rev.* 11. 19. that opening is not to let Vial Angels out, but to let a vast number in, and to give the highest and most glorious Discoveries of Jesus Christ and his Matters, and not till the seventh Vial, [The Temple of God was opened in Heaven] and what was the Effect of it? [There was seen in this Temple the Ark of his Testament] which was a most eminent Symbol of his Presence. This opening was to give the choicest Manifestations of his Presence; it noteth the unloosing or opening the most hidden and Glorious Mysteries of all, even Christ himself. It cannot be proved that this opening is before any Angels going forth to pour out Vials; but rather after the seventh Vial was pouring out.

Then there cometh a great Voice out of the Temple of Heaven, [from the Throne] saying, [It is done], *Rev.* 16. 17. And this is, when the New *Jerusalem* cometh down from Heaven, for there the like Parable is used, *Rev.* 21. 5, 6. [It is done] and, *v.* 25. the Gates of it shall

not be shut at all.—Here is an opening at the seventh Vial ; the New *Jerusalem* standeth open, in opposition to some shutting in the time of former Vials. Then the Lord maketh highest discoveries of his Glory, *v. 11, 23.* and *22. 4, 5.* they shall see his Face.

2. I say therefore, there is a double opening of the Temple : One before the Vial Angels go forth to let them out, *Rev. 15. 6.* Another, after the Vials are poured out, *Rev. 11. 19.* joined with judging the Dead and rewarding the Saints, *v. 18.* Or often things are spoken absolutely, which are to be understood comparatively ; and so he doth not deny absolutely that there is any opening of the Temple till the seventh Trumpet, but comparatively. At the former opening before the Vials, few in Comparison enter, *Rev. 15. 8.* no Man could enter, till the seven Plagues of the seven Vials were fulfilled, *i. e.* till the latter Vials, few entred ; but at the latter opening, many enter, *Rev. 11. 15, 19.* the Kingdoms of the World are the Lord's and his Christ's ; and this is not before the seventh Vial.

CHAP. IX.

Of the Vials, and how many are already poured out.

THe [*Seven Vials*] are so many Dispensations or Tempests of Divine Wrath ; not upon the Saints, but upon the Papal and Antichristian World ; upon the Worshippers of the Beast, and those that

that receive his mark, *Rev.* 16. 2. upon such as shed the Blood of the Saints, *v.* 6. upon such as Blaspheme the Lord, *v.* 9, 11, 21.

Hence [Earth, Sea, Rivers, Sun, &c.] cannot here be taken literally; for that would bring as much hurt to the true Church, as to the Antichristian Party; but mystically: for that which in the Papal or Antichristian World beareth a resemblance unto Earth, Sea, Rivers, Sun—in the Natural World; and so the Beast's Earth is the Subject of the first Vial, his Sea the Subject of the second Vial, &c.

And observe that none of the Vials are poured out, until after the second Two-horned Beast, the Pope was up, *Rev.* 13. 11. for till then, the Image of the Beast was not made, nor worshipped, *v.* 14. it was he that caused all to receive a mark, *v.* 16. 17. and the very first Vial falleth upon those that had the mark of the Beast, and did worship his Image, *Rev.* 16. 2. and he was not up in his First Horn till *Phocas*, *Ann.* 606. and had not his Mark till after *Ann.* 1000. as I have proved; and seeing Seals were opened, and divers Trumpets sounded before this time, hence they are much mistaken who think that the first Seal, and the first Trumpet, and the first Vial do contemporate, and so of the rest.

Also note, that the former Vials do alter, but do not utterly destroy the Subjects of them: and therefore it is not to be wondred at, if after these have been poured out, yet the Beast hath recovered again, and seemed to regain what he lost; for even the fifth Vial is

not said to destroy the Seat of the Beast, but to fill his Kingdom with Darkness, and only the sixth and seventh Vials do destroy the Subjects of them.

Rule 10 *That we are under the latter end of the fifth, or the beginning of the sixth Vial.*

I have before manifested that we are in the latter end of the sixth Trumpet; and how many Vials are already poured out, cometh now to be considered. I shall briefly declare when the Vials (as I conceive) began to be poured out, and thereby it will appear, that now, *Ann.* 1680. we are either under the latter end of the fifth, or the beginning of the sixth Vial.

1. *The [first Vial] was poured out upon [the Earth] i. e. the Popish Earth, Rev. 16.2. [Earth]* is the most gross, inferiour part, Air of a more subtile Nature, and so must either be the grosser Doctrines of Popery, or the common Popish people, those Earthly Church-men out of which the Two-horned Beast ariseth, *Rev. 13. 11.* Hence, the effect of this Vial is, *v. 2.* a noisom Sore upon those that have the mark of the Beast, and worship his Image, *i. e.* they are filled with inward torments and vexation, and also rendred noisome and very loathsome unto others, as those that are full of grievous and filthy Sores.

This Vial began to be poured out by *Berengarius, Peter Bruns* and others, who witnessed, some say, *Ann.* 1039. others, about *Ann.* 1049. and after, against the grosser Corruptions of
Rome;

Rome; as, Transubstantiation, Adoration of the Host, bowing the Knees before it, &c. and called the Church of Rome, *Ecclesiam malignantium, Concilium vanitatis & sedem Satanae & Leonem nonum—non Pontificem, sed Pompificem atq; Pulpificem dictitabat.*

Yea, an Anonymous Author mentioneth their Conventicles in *Tours*, who denied the Substance of the Bread and Wine, to have Transmutation into the Body and Blood of Christ; so that here was the first visible or open Separation from Rome: And a very great Multitude in divers Nations imbraced their Doctrine, and were drawn off from Romish Errours by their means, whereupon the Gospellers were called *Berengarians* and *Petro-Brnsians*; they opposed Antichrist not in one place only, but filled most noble Countries, *Matth. Westm. Rossens. Hist.* saith, *Eodem tempore Berengarius Turonensis in hereticam prolapsus pravitatem, omnes Gallos, Italos & Anglos suis jam penè corruerat pravitatibus.* See much more of this, *B. Usher, Graviss. Quaest. Histor. Explic. c. 7.*

And this alone may argue, that the Beast-marked ones, and his Image-worshippers, were now smitten as with a noisome Sore; For the Pope and his Party were so tormented, that it's said, they condemned the Opinion and the Fautors of it as Hereticks, seeking their Extirpation, warning Princes to take heed of them and banish them out of their Territories; they called Councils against *Berengarius*: One at Rome, by *Leo IX.* about *An. 1050.* where upon his Letters to *Lanfrancus*, they condemned him

(though absent) as an Heretick. Another the same Year at *Vercellis*. Another by *Victor II.* at *Tours*, about *An. 1055*. Another Council assembled by Pope *Nicolaus II.* at *Rome*, about *An. 1059* where *Berengarius* was present, and some say, they forced him to a Recantation; Others write, that he never recanted, or that he died in his Opinion about *An. 1083. ib.* and *Bertold. Const.*

The Recantation of *Berengarius* (if he made any) cannot hinder his being instrumental in pouring out this Vial, seeing he disowned his Recantation; and there were many others besides him, that firmly taught the same true Doctrine, and many Thousands in several Nations stedfastly owned it, and courageously opposed these Corruptions of the Romish Church, to their great vexation.

As *Aaron* and *Peter* had their Falls, their Blemishes; so may Pourers out of Vials, for the hardening of their Enemies, and humbling of themselves; which here I intimate once for all.

And I conclude, that the first Vial was poured out by these *Berengarians* and *Petro-Brusians*, because this was the first eminent Storm of Wrath upon the Worshipers and Marked ones of the Beast, or the first rising out of the Dregs of Popery; the first remarkable open Separation from *Rome*, and is answerable to all that is said of that Vial.

2. *The second Vial was poured out upon the Sea, Rev. 16. 3. i.e. upon the Popish Sea; and the Effect is, [it became as the Blood of a dead Man]*

Man] *i. e.* without spirit, corrupt, filthy and deadly; for [every living soul in the Sea died] *i. e.* many in, or that were maintained by the Popish Sea, could no longer live and breath there.

This [Sea] must either be the whole Papal Religion and Corrupt Doctrine wherein they Trade and Traffick about the Souls of Men, *Rev.* 18. 13. with all their corrupt Ecclesiastical Constitutions, Forms, Ordinances and Worship taken together. Or else [Sea] is the whole compass of the Papal Society, the Nations, People, Kingdoms and Provinces of the Papal Dominion or Jurisdiction; thus Waters are taken, *Rev.* 17. 15. and Sea is a confluence or the gathering together of Waters. The Explication of this second Vial, and the manner of its pouring out is found, *Rev.* 14. 6, 7. and it reacheth to many Nations, Kindreds, Tongues and People.

This second Vial was poured out by the *Albigenses* and *Waldenses*; for, (after the *Berengarians*) they were the next which were famous for making Opposition against, and Separation from the Pope and corrupt Church of *Rome*, and in them, all that is spoken of this Vial, was exactly fulfilled: For *Waldus* being converted about *Ann.* 1160. he Preached sound Doctrine, as, *Rev.* 14. 7. Fear God, and worship him, *i. e.* do not worship Images, he and others called off from the Idolatry of *Rome*; Some called it the New Gospel the Holy-Ghost, in opposition thereunto called it, the Everlasting Gospel, or possibly in opposition to what was falsely so cal-

led; for, *Matth. Paris.* about *An. 1256.* mentioneth a wicked Book made by the *Jacobin Preaching-Friars*, entituled, [*The Everlasting Gospel*] the design of which was to suppress the Gospel of Christ, teaching that the state of Grace did not proceed from the Law of the Gospel, but from the Law of the Spirit; for so they called their Dreams and Revelations. Indeed this Book was so pestiferous, that *Platina* saith, *Alexander IV.* caused it to be burnt; but it's said. this Burning it was secretly, and by constraint; for he banished *Will. de S. Amore* who complained of it.

Whether [Sea] be the whole Papal Doctrine, or the Papal Society, made up of many Nations, either way these *Waldenses* poured out a Vial upon it; shewing the corruptness and deadliness of their Religion and Worship in the complex Body of it, and this in many Nations of the Papal Kingdom, whereby many Thousands were converted, and durst drink no more of those corrupt Doctrines, than of the Blood of a dead Man, and many that Traded in the Papal Sea, and had dependance upon it, lost their Livelihoods, and so died civilly; as may be seen in the Histories of them. Yea, even literally it was in part fulfilled; for when they raised Wars against these *Waldenses*, multitudes of the Papal Party perished; it's said, that in the Siege of *Avignon* were destroyed by Famine, Pestilence and Drowning, more than Two and twenty Thousand of the French Soldiers, *Acts and Mon.* Part 1. p. 352. and many more died elsewhere; though afterward, by various ways,

ways, they did sorely persecute those faithful Creatures.

Reinerius a Writer about their time, and an extream Enemy against them, yet is driven to confess this of them; That the Sect of the *Leonists* hath a great shew of Holiness, in that they both live justly before men, and believe all things contained in the Creed, only they do Blaspheme the Romish Church, and hate it, &c. *ib. p. 301, 302.* And he and others do conclude these *Leonists* to be of all other Sects (as they call them) most pernicious to *Rome*, and that for three causes. 1. Because of longer continuance. 2. Because more general almost in all Lands. 3. Because of a shew of Piety, &c. So that this was upon the Papal Sea, even the Papal party themselves being Judges. So *Popliner. Histor. Franc. l. 1.* It was never more sharply oppugned than by the *Waldenses*, their Doctrine (saith he) differeth but little from the now Protestants; *Non per Galliam solum totam, sed etiam per omnes penè Europæ oras disseminarunt, nam Galli, Hispani, Angli, Scoti, Itali, Germani, Bohemi, Saxones, Poloni, Lithuani & gentes aliæ eam ad hunc diem pertinaciter defenderunt.* So that Nations, Kindreds, Tongues and People, received the pure Gospel, and forsook the deadly Roman See by their means. They spread into *Picardy*, whence they were called *Picards*; by Persecution they did flee into *Germany* and *Alsatia*, where they spread their Doctrine: they had goodly Churches in *Bulgary, Croatia, Dalmatia* and *Hungary.* *Clarks Martyr.* Where also see what their Doctrines and Opinions were, as that

that the Mass was an Abomination, the Host an Idol, and Purgatory a Fable, they declaimed against Popish Holy Oil with Baptism, Canonical hours, Auricular Confession, Adoration of Images, Indulgences, Praying for the Dead, and many others, even the See of the Romish corrupt Doctrines, and made it as a Dead Sea, and so was the second Vial.

3. *The Third Vial was poured out upon the Rivers and Fountains of Waters, Rev. 16. 4.* which come from the Sea, and return thither again.

And if Sea in the former Vial be the confluence of corrupt Doctrine (as Waters signify Doctrine Ezek. 47. 4, 5. Isa. 11. 9. and 55. 1.) then the Rivers are some particular corrupt Doctrines, or some Doctors or Emissaries of the Romish Church. Or if Sea there was the confluence of Nations and Kingdoms, making up the Papal jurisdiction, as Waters signify Rev. 17. 15. Then Rivers and Fountains denote some particular Nations or Kingdoms within the Papal Dominion.

And the effect of this Vial is, that these Rivers, Rev. 16. 4. become blood, i.e. they become bloody. much of the Blood of the Papal party is shed there, as v. 6. thou hast given them blood to drink, for they are worthy. And there is a double attestation of the righteousness and equity of it: the Lord is declared True and Righteous in his judgments twice over, v. 5, 6, 7. Thou art righteous, O Lord — because thou hast judged thus — righteous, are thy judgments. Which being the same cry that will be in giving glory to God, at the great destruction of *Babylon*,

Rev.

Rev. 19. 2. Hence I take this Vial to be as a Sessions or a Preludium, as it were a Type, and that Fall of *Babylon* (*Rev.* 18.) like a great Affize. And therefore this third Vial is notified, *Rev.* 14. 8. *Babylon* is fallen, is fallen—this cannot be the great fall of it, for after this several other Angels have Vial work, *v.* 9. to end, whereas after the great Fall of *Babylon*, *Rev.* 18. there is only one Vial to follow at *Armageddon*, *Rev.* 19.

This Third Vial was poured out by the *Wickliffites* and *Hussites*, and *Jerom* of *Prague*, and others about *Ann.* 1370 and after: for, then there was a distinct gust of wrath upon the Papal Party and Doctrine, as the next remarkable blow after that of the *Albingenses* and *Waldenses*; and this was answerable to all that is said of this Vial, which falleth only upon the Rivers and Fountains, not upon the Popish Sea. In that dark time they did famously Witness for Christ against the Pomp, Avarice, &c. of the Pope, to the bringing multitudes off from his corruptions. They held such doctrines as these, That the substance of Bread remained in the Sacrament, after the words of Consecration, that the People should have it in both kinds; they declared against Popish Pardons, Indulgences and Corporal Uction, as a Sacrament, &c.

A Council at *Constance* was assembled by the Emperour *Sigismund* and Pope *John* 23. *Ann.* 1414. where a Sentence of Condemnation was given out against the Doctrine of *John Wickliffe*, and his Bones ordained to be raised out of his Sepulchre,

chre. and to be Burnt. Also notwithstanding the Emperour *Sigismund* sent for *John Hufs* to the Council, and promised him safe conduct, yet they condemned *John Hufs*, and though the Nobles and Lords of *Bohemia*, did challenge the safe Conduct, yet they Condemned and Burnt him, and *Jerome* of *Prague* was Burnt also.

And I cannot without admiration observe, how answerable the event was to the effect of this Vial, as *Rev.* 16. 4, 5, 6, 7. which may further confirm it, and render it undoubted, that now this Vial was poured out;

For a Nobleman named *Zisca*, being sore grieved for the Death of *John Hufs* and *Jerome* of *Prague*, minding to revenge the injuries which the Council had done greatly to the dishonour of *Bohemia*, he gathered together a number of Men of War, and subverted the Monasteries, and Idolatrous Temples, pulling down and breaking in pieces the Images and Idols, driving away the Priests and Monks, having gathered together about 40000 Men, took Towns, obtained the City of *Prague*, where the number of the Reformers was increased: *Sigismund* the Emperour besieged that City, but lost many men. and was forced to raise his Siege, and after had a great overthrow by *Zisca*; in that Conflict were slain fourteen Noblemen of the *Moravians* and *Hungarians*, and others a great number. *Zisca* took many Places, destroyed Monasteries in the Territory of *Pelzina*, put the Emperour to Flight. He with his power entred again into *Bohemia* with a great Army, but

but the Emperour afraid of *Zisca*, fled again, and many of his Nobles were slain. *Zisca* pursuing the Emperour a days journey, and having obtained this Victory, would not suffer any Image or Idol to be in the Churches, nor Priests to Minister with Copes or Vestments. The Reformed obtained another great victory, many Nobles of their Enemies slain, and 9000 common Souldiers. In the Epitaph of *Zisca*, it is said that he was a severe punisher of the Pride and Avarice of the Clergy, that eleven times in joining Battel he went Victor out of Field. See *Acts and Mon.* vol. 1. p. 848, &c. out of *Aeneas Silvius*.

After the Death of *Zisca*, *Sigismund* the Emperour which Burned *Huss* and *Jerom*, is said to intreat for his Kingdom. Pope *Martin* then perceiving the Gospel to increase daily more and more, sent into *Germany* to move them unto War against the *Bohemians*, whereunto also the Emperour did assist. There were three Armies provided, which joined together, but when the news came that the Reformed had gathered an Army and came with all speed towards them, they fled before they saw their Enemies, leaving great Prey. The Cardinal meeting them in their flight, marvelled at their Cowardlinets, and intreated them to turn again to their Enemies, but all in vain: The *Bohemians* coming upon the rereward, and then their flight was more disordered and fearful than before, neither did they leave flying, before the *Bohemians* left following; the Host of the *Bohemians* was greatly enriched. *Sigismund* the

the Emperour having news of these things gathered new help; also Pope *Martin* sent into Germany, and a new Expedition is decreed against the *Bohemians*, and several Bishops, as of *Mentz*, *Trevers* and *Cologne* — sent their aids. The *Bohemians* made ready, but there fell such a sudden fear amongst all the Papists throughout the whole Camp, that they began most shamefully to run away before any Enemy appeared in sight, and by all the intreaties of Cardinal *Julianus* would not return. Thus the Reformed by the fear of their Enemies made the more bold, and courageous, pursued them, and had great prey and spoil, and the *Bohemians* prospered so long, as they could agree among themselves.

And now judge whether these acts of *Zisca*, and other *Bohemians* upon a reformed account, so wonderfully prevailing against the Popish party, were not the pouring out of the Third Vial upon the Rivers and Fountains, and the effect thereof, whereby they became blood, *Rev.* 16. 4. and the Angel of the Waters giveth glory to God for judging thus, rendering this reason, *v.* 6. for they have shed the Blood of thy Saints and Prophets, and thou hast given them blood to drink, for they are worthy. So *v.* 7. It was for shedding the Blood of the Saints, *John Huss*, and *Ferome of Prague*, and others, that these Wars were raised by *Zisca* and the *Bohemians*, and here the Lord gave the Popish party, (who are the proper subjects of this Vial) of their own blood to drink, and therefore doubtless here was the third Vial poured out.

I have

I have the more insisted upon it, because it is given by the Holy Spirit, as an emblem or lively resemblance of the great destruction of *Babylon at Rome, Rev. 18.*

These exploits of *Zisca* and the *Bohemians*, I am apt to think were a lively picture or representation thereof, even in the very manner of it, viz. by some purely professing Commander like *Zisca*, upon a religious account for injuries offered to the Saints, and so as the mighty Romish Armies shall be struck with consternation or a pannick fear, and flee before the sight of their Enemies.

4. *The fourth Vial was poured out upon the [Sun,] Rev. 16. 8, 9.* the effect is, [Power was given him to scorch men with fire.] That which in the Antichristian World, resembleth the Sun in the Natural World, must be the subject of this Vial: and therefore the Pope is this [Sun] upon which the wrath of this Vial falleth: For, he is the greatest, most illustrious, and glorious light there, which they say, so derives light to the very Scriptures, that they are counted authentical, and their sense, received Doctrine, Worship, Councils, Decrees, only as they borrow light from him for their ratification, and therefore he is this Sun. Yea as if it were purposely to intimate so much, the Emperour writeth to the Pope and saith, We are both appointed of God as two great lights, &c. *Sleidan. Comment. l. 6.* and after *Innocent. III.* maketh the Bishop or Priest much more excellent than the other. Look what difference is betwixt the Sun and the Moon,

Moon, so great a diversity is there betwixt the office of a High-Bishop, and a Kings Office, *ib* li. 6.

Upon this [Sun] the Pope, did *Luther* and other Worthies about *Ann.* 1517. and after pour out such a Vial of Wrath, as never any did the like before, Papists themselves being Judges. He writ a Book wherein he saith, that the See of *Rome* is nothing else but the Kingdom of *Babylon*, and the power of the strong hunter *Nimroth*; when they Burnt *Luthers* works, he burnt the Bishop of *Romes* Law, and the Decree then lately published openly. *Ib* l. 2.

So *Calvin*, *Melancthon*, *Zwinglius*, and many others, as well as *Luther*, scorched men with Fire, as *Rev.* 16. 8. and this is a sure Direction when this Vial was poured out, *viz.* when men by their Preachings, Writings, Disputations, &c. denounced Fire and Brimstone, and the greatest Torments against such Worshippers, and so it is explained, *Rev.* 14. v. 9, 10, 11. If any worship the Beast and his Image, and receive his mark in his fore-head, *i. e.* openly, or in his hand, *i. e.* secretly, v. 10. The same shall drink the Wine of the Wrath of God poured out without mixture — and shall be [tormented with Fire and Brimstone] which was clearly fulfilled in *Luther* and *Calvins* time.

How many Countreys and Kingdoms by such Preaching fell off from *Rome*, and took up Reformation, as desiring to preserve themselves from that Fire, which therefore scorched the Papal party?

After

After a Disputation, Religion was Reformed, not only at *Bernes*, but also proclaimed by Magistrates in sundry places thereabouts, Masses, Altars, Images, abolished in all places. They wrote the day and year wherein they forsook the Popish Religion upon a Pillar, in Golden Letters, that it might be an everlasting memorial to their Posterity.

Likewise they of *Geneva* did imitate them of *Bernes*, wherefore the Bishop and Clergy forsook the City in anger. Then the Reformers began to be called Protestants, of whom there were seven Princes. The Protestants made a League, that if any did stand in danger for Religion one might help another, *Ib. li. 6.*

Another symptom of its being then poured out is, the great following persecutions, raised by the *Bestians* being incensed by the torment of this fire, as *Rev. 14. 12.* Here is the Patience of the Saints, *i. e.* here at this time is the trial of their patience, that even death it self shall be desireable, *v. 14.* Blessed are the dead—answerable to which, in the fourth Vial, it is said, *Rev. 16. 9.* men were scorched with great heat, and blasphemed the name of God—and repented not ———

All which was manifestly accomplished, for after *Luther* and *Calvin* and others had proclaimed fire against the worshippers of the Beast, they repented not, witness the Council of *Trent*, wherein they sought to establish their Abominations, and then followed the great and sore Persecutions in most Kingdoms of the

Beast, in the West, as *France, Spain, Germany, Bohemia, England*, all which give evidence that then the fourth Vial was poured out.

5. *The fifth Vial is poured out upon the Throne of the Beast*, Rev. 16. 10. and the effect is, [his Kingdom is full of Darknes,] and they have anguish and indignation, [gnawed their Tongues—]

[Throne] either is, the Government of the Beast, his Sovereignty and Authority, (as *Psal. 89. 36, 37. Psal. 122. 5.*) and if it be taken thus, then this Vial might be poured when the Popes Supremacy was cast off by Protestant Princes, as *Hen. VIII. Edw. VI. Q. Eliz. Duke of Saxony, Brandenburg* — and when Popish Orders, and Branches of that Government were rejected. The German Princes told the Popes Ambassadors they acknowledged not his authority in such matters, and *Q. Elizabeth* would not suffer them to come into the Land. *Sympson of the Church, p. 408.*

Or the [Throne] of the Beast, most properly is, the chief place of his residence, wherein he appeareth in his highest Majesty and Glory.

And this Vial was poured out upon *Germany* or the *German Empire*, since *Ann. 1600.* especially by *Gustavus Adolphus.*

I know many think the City of *Rome* to be the Throne of the Beast which this Vial falleth upon; but the City of *Rome* is the Woman, *Rev. 17. 18.* or whore of *Babylon*, which sitteth upon the Beast, *v. 3.* and so cannot be the Throne which the Beast sitteth upon. And the more improbable is it, that *Rome* should be this

this Throne, for when a Vial cometh upon that, it is with an utter destruction, *Rev. 18.* and so it is by the sixth Vial, whereas the fifth Vial doth not destroy, but darken the Kingdom of the Beast. It will be hard, or impossible to prove, that the Throne of the Two-horned Beast, the Pope, is intended here; and if it be of the Ten-Horned Beast, then, although the Throne of the Dragon was given into his possession, yet he made it not as his Throne; For, when the Beast was very young, the Emperour did not take up his residence at Rome, but at *Ravenna*, *Sigon. de Reg. Ital. 1.* speaking of *Ravenna* saith, *Postremo Honorius eam sibi atq; Occidentis Imperio sedem urbe Rom. relicta constituit, quod institutum Successores quoq; illius tam Imperatores Rom. quam Reges Gotthorum custodierunt.*

That as *Honorius* was enthroned (not at Rome, but) at *Ravenna*, so other Emperours till *Augustulus*, *Ann. 475.* and then there were no Emperours in the West or at Rome till *Carol. Magn. Ann. 800.* Neither have the Emperours ever since to this day, made the City of Rome their Seat or Throne, but *Germany*, and there are seven Electoral Heads, and Ten Horns or Provinces in the West, as the Beast.

Let the Throne then, upon which this fifth Vial falleth, be *Germany*, especially, seeing the event doth admirably answer there, to all that is said of this fifth Vial.

For the Case was thus, as it's said. Some Seeds of Division being sown by the proscribing and forcing *Donawerdt* (on the occasion of

a Tumult at a Procession there,) and mastering *Galick*: the *German* Protestants received the Alarm, and assembled at *Hall*, and the Catholics at *Wirtsburgh*. This quickly did fly like Wild-fire, filled all *Germany*, and involved all *Europe* in a prodigious War; some compare it with that of *Zisca* and the *Bobemians*.

I shall give some short account of it, out of *J. Parival*. History of the Iron Age, and shall refer to the Book it self, for a larger and fuller discovery of it.

He speaketh much in favour of the Papists, but declarerh himself in this manner.

I abhor to begin the Discourse of the longest and most cruel War, that ever was in *Christendom*, and which drew more Blood, more altered the Christian Faith, and caused more ruine and desolation, than all that ever were in *Europe*, *ib* li. 3. c. 1.

And *Ann. 1630*. *Gustavus Adolphus* King of *Sweden*, invited by the *Germans*, incited by *France*, *England*, *Venice*, the *United Provinces*, as also by his own peculiar interests, entered *Germany* with an Army, was sure of his Allies, and of the inclination of all the Protestants, whose Cause and Religion he came to defend.

King *Gustave* takes *Francfort*, beats the Imperialists, cleansed *Pomerania*. Ambassadors of the Princes, Imperial Towns, and Protestants States, treated an Alliance with King *Gustave*. These sparkles encompassed all *Germany* with a Fire, which lasted till the year 1649. *ib*. cap. 17, 18, 19, 20.

Gustave worsted *Tilly*, before the Fort of *Werbern*,

Werkern, being joined to the forces of the Electors; had a great Battle with *Tilly*, the Emperours General at *Leipsick*. This Battel wherein were hazarded the Caps of two Electours, the Liberty of the Princes of *Germany*, the conquests of so many years, and the whole hope of the Roman Catholicks, was very bloody, and the old Bands which had never been seen fly, gave ground here, *ib. c. 21*. King *Gustave* hath the Victory, and *Tilly* with the Imperialists were put to flight; An Army of Four and Twenty Thousand Captains, (that is old Soldiers) were broken in the Plain and open Field— This Bloody Battel was *Sept. 7. 1631*. which was called a day of Blood— and changed the Countenance of the Affairs of *Germany*. And the news of this victory—unspeakably rejoiced not only all the Protestants, but also all such as to whom those glorious Eagles, seemed too proud, and too much undertaking, *ib. c. 21*.

The first Post which arrived at *Vienna*, brought news of the defeat of the *Saxons*, the second that of *Tilly*, which disturbed the joy, and the Third filled the whole Court with sadness, and made it think of a way how to repair this great loss. If the *Africans*— were much amazed to see them, *i. e.* the *Romans* before *Carthage*, so to say the truth, the Bishops and the Roman Catholicks were not a whit less, by the destruction of this Army, which had always been victorious and by means whereof after the gaining of one Battel they hoped to see the Mass, and the Imperial Authority restored,

throughout all *Germany*. A flock of Sheep is not more scattered when it sees itself environed by Wolves, and without a Shepherd, than were the Ecclesiasticks by this accident, for terrour having thrust it self in amongst them, they betook themselves all to flight, some to the other side of the *Danube*, and others by the *Rheyn* to *Cologne*, &c. *ib. c. 21.*

Italy was Alarmed by the report of so great prosperity—

The *Swede* still goeth on (though not without some checks) and even after the death of *Gustave*, yet often had great successes, and prevailed much against the *German* Emperour, and at last forced him to stoop to such terms, as he could make with him.

And now judge whether the fifth Vial was not here poured out upon *Germany*, as the Throne, or Chief Kingdom of the Ten-horned Beast? For this War was stated between the [Beasts party] of the one part, to the striking great terrour into the Hearts, and overthrowing so many thousands of them, and the [Protestants] as the other party. And seeing this is a distinct storm upon that party, after four Vials had been poured out, what can this be but the fifth Vial? and the rather because all things answer to it, even as to effects. As,

The whole Kingdom of the Beast was darkened, as *Rev. 16. 10.* even by that one blow given by *Gustavus Adolphus*, did it not suffer a greater Eclipse of its esteem and glory at that day, than ever before? even at *Jankow Battel*,
March

March 6. 1645. there was a most sensible Defeat to the Imperial Party; for, it left *Bohemia* as a Prey, and opened the Passage into *Moravia*, and the Emperours Hereditary Lands, as far as the *Danube*. Every one thought that the Emperour was lost, if the Swedes chanced to pass the *Danube*. They were in great amazement to see the Swedes at one and the same time at the Gates of *Vienna*, *Copenhagen* and *Bremen*, every where treading down their Enemies, *1b. Part 2. c. 16.* This therefore was the fifth Vial, which seemed to have spent its greatest Strength, and to be drawing towards a Conclusion, when the Pacification was made in *Germany*, or Peace, *Ann. 1649.* but some Effects may have continued since.

Neither will this deny it to be that Vial, that the Effect of the German War fell as heavy upon God's People there, as his Enemies.

For, at the first hand, here was a great distinction between the People of God and others. And however, in some of the first Plagues in *Egypt* (to which the Vials allude) the Lord made no distinction between the Israelites and the Egyptians, till *Exod. 8. 22.*

And further, the Effect of this Vial is, *Rev. 16. 10, 11.* they gnawed their Tongues for pain, and blasphemed God—and repented not. Which argue the indignation, vexation, rancour and extremity of Rage, which the Beasts Party shall be filled with, by the pouring out of this Vial upon them, and so they not only persist in their Evil way without repentance, blaspheming God, but like distracted Mad-men,

they seek to revenge their own quarrel by falling upon and raising bitter Persecutions against the Protestant Party; and therefore, this is but an expected issue of the Kingdom-filling darkness and Tongue-gnawing Pain, an event of this Vial, and so rather a Confirmation of its being then poured out.

Neither will this deny that German War to be a Vial, because the Empire is yet standing.

For, I see no Scripture-Evidence, that any Vial (except the 6th or 7th) do bring a Total Destruction upon the Subjects on which they fall: for if the Beasts Earth, Sea, Rivers and Fountains, had been utterly destroyed by the three former Vials, there could have remained nothing for several other Vials to be poured out upon, these comprising the whole Antichristian World. And this fifth Vial doth but darken, not utterly destroy the Kingdom of the Beast, *Rev.* 16. 10. and so the German Empire may be yet standing after that Vial is poured out upon it, as *Egypt* was darkened before *Pharaoh* and the Egyptians were destroyed. And immediately before that Vial which destroyeth the Whore, she sitteth as a Queen, saying, she shall see no sorrow, *Rev.* 18. 7. and how could she sit in such Pomp, if former Vials had caused an utter Destruction of what they fell upon?

In short, either *Rome* cannot be the Throne which this fifth Vial is poured out upon, (seeing then they repented not, *Rev.* 16. 10, 11.) or else it cannot be the Tenth part, *Rev.* 11. 13. for

for then they repent. - And if the fifth Vial was poured out in *Germany*, then we are under the latter part of that, or the beginning of the sixth Vial.

That which followeth is mostly hereafter to be fulfilled, or in a great part to come.

6. *The sixth Vial is poured out upon the great River Euphrates, Rev. 16. 12.* The Effects of it are, the drying up the Waters thereof, and war-like Preparations, *v. 12. to 17.*

The Subjects of the other Vials are not Literal, but Mystical or Metaphorical; and therefore *Euphrates* is not to be understood literally here, of that very River, especially seeing all the seven are Plagues or Vials of the Wrath of God, *Rev. 15. 1, 6, 8.* and the drying up that River is no such Plague, neither is the Wrath of God kindled against it, more than against any other River.

Therefore the River [*Euphrates*] here must notifie, either, that which is the strength of Mystical *Babylon*, as *Euphrates* was of Literal *Babylon* :

Or else the People inhabiting about *Euphrates*, which are the Turks. The Event will be the best Interpreter of the Prophecie.

If [*Euphrates*] be the strength of Mystical *Babylon*; then as the drying up literal *Euphrates* by *Cyrus*, was the means of taking Literal *Babylon*; so the drying up here importeth the great means of the desolation or downfall of Mystical *Babylon*. And [*Waters*] being Multitudes, People, Nations and Tongues; *Rev. 17. 15.* hence the drying up of these, is by the
Con-

Conversion of many, and their coming into the Kingdom of Jesus Christ, *Rev.* 11. 15. or by some great destruction or desolation and wasting of People about *Vienna* and *Austria*, the strength of Mystical *Babylon*, and this may be a Provocation to the Nations, that they are angry, *v.* 18. and make preparation against Christ. And the Triumph for the Ruin of *Babylon* being Vial-work, and being the immediate fore-runner of *Armageddon*, *Rev.* 19. 1, 2, 3. the Preparation to which is in the close of the sixth Vial, *Rev.* 16. 12. to the end. hence it seemeth that the desolation of *Babylon* at *Rome*, is by that sixth Vial, and before the seventh; else there must be two Earthquakes under that one seventh Vial, *viz.* one at that, and the Exaltation of the Witnesses under the sixth Trumpet, *Rev.* 11. 13. and another the greatest under the seventh, *v.* 19. *Rev.* 16. 18.

Or else [*Euphrates*] must be the Turks the People that inhabit about *Euphrates*, which is but once more mentioned in this Book, (*Rev.* 9. 14.) and there referreth to the Turks.

The [Waters] are, as *Rev.* 17. 15. People, Multitudes, Nations and Tongues——

By this Vial these Waters are dried up, *i. e.* wasted, consumed, vast Numbers, great Multitudes of the Turkish People are destroyed, or many Nations fall off from the Turks, so as they lose much of their Power and Dominion, and cease to be a Wo to the Romanists; when this cometh to pass, the sixth Vial is pouring out. By what ways and means this will be; whether by Intestine Discords, or some exterra-

neous

neous Enemy, the Event must determine. The Angel that poureth out this Vial cometh out of the Temple, as well as others, and is clothed in pure and white Linnen, *Rev.* 15. 6. and so it seemeth not to be primarily or only by Intestine Discord, nor by the Antichristian Romanists, as Vial Angels; but Jesus Christ may imploy these in the destructive work, dashing Enemies as Potsheards one against another, as a fruit of the Prayers of Saints.

As the former Vials were much poured out by Preaching; so the two last by Prayer. A Vial Angel out of the Temple soliciteth Jesus Christ (the Angel on the white Cloud) to thrust in his Sickle and reap a Harvest, by cutting down his Enemies, and he doth it as a return of Prayer, *Rev.* 14. 14, 15, 16. and this, I think, doth contemporate with, and is an Explication of this sixth Vial. And thus the Angel is in white Linnen under a pure Profession, who poureth out the Vial in a way of Prayer, but it is referred to Jesus Christ to do the work, and he may and oft doth make Enemies Executioners of his Wrath upon one another.

The drying up this *Euphrates*, is [that] the way of the Kings of the East may be Prepared].

By [Kings of the East] many understand the Jews, and near this time they shall return and be converted, else how should they escape the Wrath of the seventh Vial? and they shall come not only from the East, but from all Quarters, *Isai.* 43. 6. and 49. 12. *Jer.* 31. 8. *Zech.* 8. 7. and then the import of it is, that the

the drying up of *Euphrates*, either of Mystical *Babylon*, *Rome*, or the consuming of Turkish People and Power, it is to this intent, it is designed for this end, to make way for that ancient People of God the Jews, to return to their own Land, and unto God. [That] the Kings of the East, that the Jews may be reduced, God, in ruining *Rome*, or wasting the Turks, prepareth a way for the Jews. And as God dried up the Red-Sea of old, to make a Passage over for his People; so, what if the Lord should dry up the very River *Euphrates*, to make a Passage for the Jews to come to their own Land? *Isai.* 11. 15, 16. and thus indeed it might be a Judgment or Wrath upon the Turk, letting in an Enemy upon them for their Destruction.

But let it be considered, whether these Kings of the East, or, as it may be rendred, from the rising of the Sun; may not be meant of those Enemies, Dragon, Beast, and False Prophet? Seeing the very next thing mentioned is a Preparation of them unto *Armageddon*, *Rev.* 16. 13, 14, 15, 16. and that out of all Parts of the whole World, from the rising of the Sun, which noteth the greatest distance; as, *Isai* 45. 6. and 59. 19. *Mal.* 1. 11. And then it importeth, that the ruine of *Rome*, or wasting the Euphratean People, the Turks, will provoke all the Enemies of Christ to make a Combination against him. The return and Conversion of the Jews, the first setting up the Kingdom of Jesus Christ, will be such a grievance to Enemies, that they which were at variance before, shall

shall reckon themselves so concerned, that all shall joyn their Forces against Christ to their ruine, *Rev. 19.*

Whether these three, Dragon, Beast, and False Prophet, shall be gathered together in three Parts or Places, or only in one Place, *viz.* about *Jerusalem*, time will manifest.

7. *The seventh Vial is poured into the Air, Rev. 16. 17.*

[*Air*] Is Universal, and so noteth that this Vial bringeth general Wrath upon the Dragon, Beast, and false Prophet, all tast of the Wrath of this Vial.

One Adjunct is, [A great Voice out of the Temple of Heaven from the Throne] saying, [It is done] *i. e.* the Mystery of God is finished, *Rev. 10. 7.* the Jews are converted, or the New *Jerusalem* Throne is now set, as, *Rev. 21. 5, 6.* where we have the same Throne, and the same Voice from it [It is done] now is the New Heaven and New Earth, *v. 1.* not yet Consummate, and in the fulness of its Latitude and Glory, but inchoate, in the beginning of it, *v. 2.* prepared as a Bride, adorned for her Husband, now is the Preparation, as *Rev. 19. 7.*

The Effects are, *v. 16.* Voices and Thunders, and a great Earthquake, such as was not since Men were upon the face of the Earth, *i. e.* great Commotions and Alterations in the Nations. And *v. 19.* [the great City was divided into three Parts].

The [City] is the whole Jurisdiction of the ancient Roman Empire, [is divided] and so overthrown; I think, the [three Parts] are those

those before mentioned, *v.* 13. possibly rendezvoused in three several places. Some shall belong to the Dragon, *i. e.* be Pagans, or not professedly Christian; Others to the Beast, *i. e.* Civil-Crowned Horns; Others to the False-Prophet, *i. e.* Ecclesiastical Men, or belonging to the Pope.

And the Calamities of divers are pointed out, *v.* 19 [the Cities of the Nations fell] *i. e.* they of the Nations who Engage and lend Assistance here against Christ are overthrown, or experience great Desolations.

[And great *Babylon* came into remembrance before God] —

Some think that the Destruction of *Rome* is not till this seventh Vial, because of this Expression.

But there is *Babylon* at *Rome*, and *Babylon* in the Nations. The former falleth by the sixth Vial, as I proved the latter by the seventh Vial, after the gathering together to *Armageddon*, *v.* 16. with the greatest Earthquake, *v.* 18. by which the Cities of the Nations fall, *v.* 19. which cannot be till the *Armageddon* Battel; yet ~~that~~ that, there is a rejoycing for the desolation of the Whore of *Babylon*, *Rev.* 19. which this Opinion would leave no room for.

I therefore say, there is a double remembrance of *Babylon*, one under the sixth, the other under the seventh Vial. The former bringeth wrath upon *Rome*, and causeth the Nations to lament her burning, and stand afar off for fear of her torment, *Rev.* 18. 9, 10. the latter cause the Nations to feel what before

fore they had feared, they fall, which before they did not. The former is a particular desolation at *Rome*; this more general, *Rev.* 16. 19. The former is a partial, this a total or an utter destruction. The former brought [Wrath] but this, under the seventh Vial, bringeth [fierceness of Wrath] *v.* 19. as at *Armageddon*, *Rev.* 19. 15.

And thus the Holy-Ghost distinguisheth, *Rev.* 14. 15. to the end. The Fall of *Babylon* at *Rome* is the Harvest; the utter Extirpation of *Babylon* at the seventh Vial is the Vintage, which will quickly follow the other, as the Vintage doth the Harvest.

The [Hail] out of Heaven, *Rev.* 16. 21. denotes the more immediate Judgments of God on the Enemies at that Day.

The Conclusion of all then is, that we are to wait by Faith and Patience, for those great things which are yet unfulfilled; for the great Day of the Lord is near. And the things that are still unaccomplished, and yet to come, *An.* 1680, and so to be expected, are such as these that follow:

1. *The Death-state of the Witnesses, their Resurrection and Ascension*, *Rev.* 11. 7. to *v.* 13.

Their Death is signalized by various Characters aforementioned; especially by the darkness, blackness and gloominess of the Day, with the loss of a Witnessing-Spirit after finishing their Testimony. This is the Comfort, that it will be short, and the issue glorious. Their recovery is notified by a great Earth-quake

quake or Commotion, v. 13. we may know they are risen, if after that there be a Fall of a famous Tenth part of the Old Roman Jurisdiction, and the Ruine of a vast Number of Dignitaries, Officers, Men of Eminency and Renown by the Earthquake, and the repenting of a Remnant, so as to give Glory to God.

2. *The wasting and diminishing of Turkish Power, so as it ceaseth to be a Wo to the Idolatrous Romanists*, Rev. 11. 14. the second Wo is past—This is an immediate issue of the Witnesses Ascension, not only in Vision, but in Execution; for the fifth, or former Wo-Trumpet was concluded in the same manner, with respect to the Event; and also it is added expressly, the Third Wo cometh quickly.

Not that the utter Destruction of the Turks, or of his whole Dominion every where, will be at the Ascension of the Witnesses; no, that is not till afterwards at the seventh Vial, as I shall evidence: but they shall abundantly lose Ground, and suffer a Consumption of a vast Number of People, (by revolt, or otherwise) not only in *Europe*, in *Hungaria*, but in *Africa* or in *Asia*, near the River *Euphrates*, where they were first loose, and did over-run the Nations to the killing a third part of Men, Rev. 9. 14, 15. and this wasting or destroying their Power and Dominion about *Euphrates*, this drying up that deluge of Inhabitants there, is, Rev. 16. 12. [that the way of the Kings of the East may be prepared] i. e. either as an occasion for Enemies combining against Christ; or that a passage

passage may be open for the Jews return to their own Land, (*Isai. 49. 22.*) which they stood in the way of, *Isai. 11. 14.* They shall fly upon the Shoulders of the Philistines towards the West, they shall spoil them of the East together, *i. e.* those that have been Enemies to the People of God, as the Philistines were, shall march towards the West, and spoil the Turks of the East, so as to make way for the Jews repossessing of their own Land. Whether these Philistines shall do it intentionally or accidentally, God so over-ruling by his Providence, as their spoiling of the Turk shall give advantage to the Jews return; wonderfully removing all impediments and hindrances that were in the way of it; this I shall not here determine.

All the Twelve Tribes shall return from all Quarters, *v. 11, 14, 15.* from *Assyria*, from *Egypt* — *Edom*, *Moab*, and the Children of *Ammon* shall be subject to them. And when the Turkish Power shall be thus wasted, either in *Pathros* and *Egypt*, or about *Euphrates*, or both, then I shall expect the speedy rising or restitution of the Jews.

3. *The downfall of Mystical Babylon at Rome*, *Rev. 11. 13. Rev. 18. 2.* *Babylon the Great*, is fallen, is fallen; so throughout the Chapter. Not only her Superstition and Idolatry, her corrupt Offices, Orders, Ways, Worship, Merchandize there, will be destroyed as a Mercy, but the City it self of *Rome* for her Sins will irrecoverably fall under sudden and unavoidable Divine Wrath as a Sore Judgment, utter De-

solation, shall be burnt with Fire; so as the People of God are to avoid her Plagues, *v.* 4. and even her Friends shall be afraid of her Torments, *v.* 5, 8, 9, 10. — She is threatned with the ceasing of the Voice of Mirth of the Bridegroom, and of the sounding of the Millstone, and of the shining of Light, *v.* 22, 23. which Phrases generally note an utter Desolation, as *Jer.* 7. 34. and 16. 9. and 25. 10, 11. *Isai.* 24. 8, 9. and it is expressly declared, *Rev.* 17. 16. where we have the way and means of her Ruine and Destruction. [The Ten Horns shall hate the Whore, and shall make her desolate, and shall eat her Flesh, and shall burn her with Fire] *i. e.* Some of the Ten Horns who abominate her Idolatry shall make her desolate, whether some in the Eastern Parts, or in the West, or both, time must discover; others adhere still in their Spirits to, and make Lamentation for her, *Rev.* 18. 9. even those that committed Fornication with her, and are thus distinguished from those who make her desolate.

Now the Symptoms and Signs of *Romes* approaching Ruine, are such as these: The aggravated, measure-filling Sins of *Babylon*, her Plagues come, *Rev.* 18. 5. [for her Sins have reached unto Heaven] her hainous Evils as new invented Cruelties — hasten her ruine, especially the hand she hath in slaying the Witnesses, *Rev.* 11. 8, 11. their death presage her ruine, *v.* 13. as well as her own triumph, *Rev.* 18. 8. Behold, I sit a Queen — her singing a Requiem to her self. Also the Lord's raising up suddenly

suddenly some famous Instrument in the World to appear for his Interest, *Rev.* 18. 1. so as the Earth will be filled with his Glory. Also Christ's appearing in his Regal Dignity in greater Splendor, Purity, Brightness and Glory than heretofore, on a white Cloud, *Rev.* 14. 14, 15, 16. with a golden Crown, and in his hand a sharp Sickle; and here is speedily a Vial-Angel out of the Temple, out of his pure Church, applying it self to Christ, having not only an expectation of, but an extraordinary Spirit of Prayer, crying to him, for the reaping the Harvest of *Babylon*, and it was done accordingly, *v.* 16. so that this is an immediate fore-runner of her Ruine.

4. *A Triumphant Song among the Saints, for the Ruine of Rome or Babylon there, Rev.* 19. 1, 2, 3, 4. This seemeth to be about the latter end of the sixth, or beginning of the seventh Vial, near, or in the time of preparation to *Armageddon*, *Rev.* 16. 13, 14.

And it must ever be observed, that the Effects of one Vial do oftentimes run into another Vial, or last and continue after another Vial is begun to be poured out, like the Scales of Fishes, one partly covereth another.

5. *The Restoration and Return of the Jews and Israelites, together with their Conversion as well as others :*

Ezek. 37. under the Emblem of dry Bones living, is signified the restitution of the Jews; and by two Sticks, one for *Ephraim* the Head of (and often put for) the Ten Tribes; and another for *Judah*, or the Two Tribes, *v.* 16, &c.

solation, shall be burnt with Fire; so as the People of God are to avoid her Plagues, *v.* 4. and even her Friends shall be afraid of her Torments, *v.* 5, 8, 9, 10. — She is threatned with the ceasing of the Voice of Mirth of the Bridegroom, and of the sounding of the Millstone, and of the shining of Light, *v.* 22, 23. which Phrases generally note an utter Desolation, as *Jer.* 7. 34. and 16. 9. and 25. 10, 11. *Isai.* 24. 8, 9. and it is expressly declared, *Rev.* 17. 16. where we have the way and means of her Ruine and Destruction. [The Ten Horns shall hate the Whore, and shall make her desolate, and shall eat her Flesh, and shall burn her with Fire] *i. e.* Some of the Ten Horns who abominate her Idolatry shall make her desolate, whether some in the Eastern Parts, or in the West, or both, time must discover; others adhere still in their Spirits to, and make Lamentation for her, *Rev.* 18. 9. even those that committed Fornication with her, and are thus distinguished from those who make her desolate.

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suddenly some famous Instrument in the World to appear for his Interest, *Rev. 18. 1.* so as the Earth will be filled with his Glory. Also Christ's appearing in his Regal Dignity in greater Splendor, Purity, Brightness and Glory than heretofore, on a white Cloud, *Rev. 14. 14, 15, 16.* with a golden Crown, and in his hand a sharp Sickle; and here is speedily a Vial-Angel out of the Temple, out of his pure Church, applying it self to Christ, having not only an expectation of, but an extraordinary Spirit of Prayer, crying to him, for the reaping the Harvest of *Babylon*, and it was done accordingly, *v. 16.* so that this is an immediate fore-runner of her Ruine.

4. *A Triumphant Song among the Saints, for the Ruine of Rome or Babylon there, Rev. 19. 1, 2, 3, 4.* This seemeth to be about the latter end of the sixth, or beginning of the seventh Vial, near, or in the time of preparation to *Armageddon*, *Rev. 16. 13, 14.*

And it must ever be observed, that the Effects of one Vial do oftentimes run into another Vial, or last and continue after another Vial is begun to be poured out, like the Scales of Fishes, one partly covereth another.

5. *The Restoration and Return of the Jews and Israelites, together with their Conversion as well as others :*

Ezek. 37. under the Emblem of dry Bones living, is signified the restitution of the Jews; and by two Sticks, one for *Ephraim* the Head of (and often put for) the Ten Tribes; and another for *Judah*, or the Two Tribes, *v. 16, &c.*

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is represented the recovery of all the Twelve Tribes of *Israel*, and bringing them to their own Land, *v. 21.* and this was never yet accomplished; For when it is, saith the Lord, *v. 22.* I will make them one Nation upon the Mountains of *Israel*, and one King shall be to them all, and they shall be no more two Nations, neither shall they be divided into two Kingdoms any more at all. So that when this is made good, all the Twelve Tribes, the Body of them, are re-united, so as they shall never be separated any more, and one King shall be over them, *David*, *v. 24.* and that is Jesus Christ, for *David* was dead long before this Prophecie. Few here yet know where the Ten Tribes are, and the two are still scattered; so that this never was accomplished to this day, and therefore it must hereafter be fulfilled, because God is true. This then is certain, That all the Twelve Tribes of *Israel* shall have a Possession of their own Land again, and be under Conversion there; some think they shall not be converted till after they are there, *Isai. 61. 7. Jer. 31. 17. and 32. 41. Ezek. 37. 21, 22, 25. Am. 9. 14, 15. Zech. 2. 12.*

So *Rom. 11. 25, 26.* he saith, the fulness of the Gentiles shall come in, [and so all *Israel* shall be saved]. So that in Gospel-times, after breaking off the Jews for Unbelief, yet there is a time when all *Israel* shall be saved. And this will be compleated at the beginning of the seventh Trumpet, *Rev. 10. 7.*

The Way and Means of *Israels* return and Conversion, will be partly Extraordinary by
Im-

Impressions from the Lord, like wind breathing upon them, which will be to them as life from the dead, *Ezek. 37. 9, 11, 12.* it will be a sudden, unexpected thing, a Nation to be born in one day, *Isai. 66. 8.*

Their Call will be partly by Ordinary means, the Preaching of the Gospel, *Jer. 31. 6, 8, 9, 10, &c.* by Watchmen on Mount *Ephraim, Isai. 52. 7, 8.* and *59. 20. Isai. 60. 16.* Thou shalt also Suck the Milk of the Gentiles, *Rom. 11. 25, 26.* The deliverer shall come out of *Sion, i. e.* by Ministers out of Gentile Churches, so he will turn away Ungodliness from *Jacob.* And the Faith of the Gentiles shall provoke the Jews to Jealousie and Emulation, *v. 11, 12.* possibly at the rising of the Witnesses, *Rev. 11. 11, 12.*

Their first Conversion will not be by the personal appearance of Jesus Christ; for that is not till the seventh Vial, *Rev. 16. 15, 16.* Behold I come as a Thief—*Mat. 24. 29, 30.* when they shall welcom him, *Mat. 23. 39.* whereas they are converted before under the sixth Vial, *v. 12.* and prepared as a Bride before the seventh, *Rev. 19. 7.* to end.

As to the time; some say, before the Salvation of *Israel,* the Pope and Turk shall be overthrown and destroyed.

And indeed, a partial Fall of the Turk will be by the sixth Vial, but their total Destruction is not till the seventh.

And the Mistake that the Fall of *Rome* will be by the fifth Vial, I have disproved.

As to that great Question,

Whether *Rome* shall first be destroyed, before the Calling or Conversion of the Jews?

I would not absolutely determine, but consider, the first Triumphant Song for Judgment upon *Babylon*, is with various Hallelujahs, *Rev.* 18. and *Rev.* 19. 1, 3, 4, 6. which is an Hebrew word never before used in the *Apocalyps*, and so importeth, that the Hebrews are concerned and engaged in the first Praises for the Fall of *Rome*; and therefore the Hebrews seem to be Converted before, without which, they could not rightly shew forth these Praises, (*Isai.* 43. 21) and this is in order of time after those things concerning its Destruction. And the next thing is the Lamb's Wife (which especially must be the Jews) maketh her self ready, *Rev.* 19. 7.

Yea, the Angel which filleth the Earth with his Glory near the downfall of *Babylon*, *Rev.* 18. 1, 2. seemeth to be the very same with that at the first restoration of *Israel*, *Ezek.* 43. 2. And so why may not the Jews have some hand also (with others) in the Ruine of *Rome*, *Dan.* 2. 34, 35. 44, 45. *Zech.* 12. 2, 3, 4, 6.

I know the Idolatry and Abomination of *Rome*, have been a great Stumbling-block in the way of the Conversion of the Jews.

But, the special Gospel Manifestation and Divine drawings, rending the Veil upon the Heart, will be enough to remove all these Stumbling-blocks, *2 Cor.* 3. 15, 16. *Joh.* 6. 44, 45. *Act.* 2. 37, 38.

And that *Rev.* 15. 8. is not to be understood absolutely; as if none entred into the Temple

ple or pure Church-state, till all the Vials be poured out; for all the seven Vial-Angels come out of the Temple, and with pure and white Linnen, v. 6. and so there was then a pure Temple, that some, yea many, entred into; but it must be understood Comparatively, few enter in comparison of what shall enter at the latter Vials.

6. *A general Combination of Enemies against Jesus Christ and his Interest, to their own Destruction:* After the Fall of Babylon, some will survive to lament her burning, Rev. 18. 9. and being of the same Spirit they were, hence the Witnesses after their rising (Rev. 11. 11.) in such places may have Trouble and Sufferings from their hands, and the watchword and warning to keep their Garments, intimate danger then of spiritual Drowsiness, (Mat. 25. 1, &c.) and of Self-pollution; however Enemies will be exasperated, so as all will conspire against Jesus Christ and his Members, Rev. 16. 13, 14, 15, 16. Dragon, Beast, and False Prophet, but the issue is their Destruction.

There was a partial Destruction before, but the total Destruction is reserved to this seventh Vial at *Armageddon*. The Tenth part fell before, but the Beast the Fourth Monarchy, continued, and the little Horn till now. At the seventh Vial (and not before) the Beast is slain, and his Body destroyed, and given to the burning flame, Dan. 7. 11. and then is seen one like the Son of Man in the Clouds—v. 13, 14.

So John telleth us of the End of [the Beast and False Prophet] (the first and second Beast)

they are then cast into the Wine-press of the fierceness of the Wrath of God, *Rev.* 19. 15. cast alive into a Lake of Fire burning with Brimstone, *v.* 20.

As to the [Dragon] the Turk and all Pagan Powers, those that are not professedly Christian, what become of them? They are wasted by the sixth Vial, and their Power destroyed by the seventh, to an utter Subjection, *Rev.* 20. 2, 3. the Dragon is cast into the bottomless Pit, and he bound a Thousand Years. A wonderful restraint is laid upon him, that he may not hurt the Church as heretofore. And, *v.* 3. after that he must be loosed for a little season, and go to deceive the Nations in the Four Quarters of the Earth, [*Gog and Magog*] *v.* 8. And these being the Dragon loosed at the End of the Thousand Years; it plainly telleth us what is [*the Gog and Magog*] at the beginning of the Thousand Years, *Ezek.* 38. and 39. even the same; they are principally the Turks and their Associates at *Armageddon*, or the remains of the Enemies of Christ from all Parts; for the description agreeth to the Turk and his Confederates, *Ezek.* 38. 2, 3. he is the Chief Prince of *Meshech* and *Tubal*— If *Tubal* be the Spaniards and Italians, yet *Meshech* may be the *Moschici* or *Cappadocians*. And the Turk hath a vast Number of Horsemen, as; *v.* 4. Is a bitter Enemy to *Israel*, *v.* 9, 16, 18. and hath a Situation Northward, or in the North Country; as *v.* 15. and *Ezek.* 39. 2. yea, he hath *Syria* under him, which denominated the *Seleucians* Kings of the North, *Dan.* 11. 6, 13, 15.

The

The attempt of this *Gog* and *Magog*, the Turk and his Adherents, will be speedily after the restoration or return of *Israel*, and dwelling safely in their own Land, *Ezek.* 38. 8, 9, 11, 15. *Ezek.* 39. 25, 26, 28, 29. when all the Twelve Tribes shall be newly gathered out of the Nations after their long scattering.

And it will be a very dreadful and terrible destruction, by the fierceness of the wrath of God, *Ezek.* 38. 18. by a general Earth-quake or Commotion; by setting every Mans Sword among the Men of *Gog* against his Brother, by Pestilence, Blood, and immediate Judgments, Hail-Stones, Fire and Brimstone, *v.* 19, 20, 21, 22, 23. So as they shall be a long time in burying the Dead, and burning the Instruments of War, *Ezek.* 39. 17, 19, 20. and therefore it will be before the thousand years, for it is not like there will be such a space after the end of them, to the end of time, *Rev.* 20. 11, 12.

And this great destruction of *Gog* or the Turk, will not be in *Hungaria* (though he may before have great losses there) but especially in the Land of *Canaan*; his great and last utter ruine and destruction shall be there, *Ezek.* 39. 4. thou shalt fall upon the Mountains of *Israel*.

This is further confirmed from, *Dan.* 11. where the Kings of *Egypt* are called Kings of the South, and those of *Syria*, Kings of the North, till both were translated to the *Romans*, and then even in order of story it is said, *v.* 36. And a King shall do according to his Will—there being but one King, because both *Egypt* and *Syria*, were under the *Romans*, till they divided

divided and split again, that the *Saracens* obtained *Egypt*, and became King of the South, and the Turks obtained *Affyria*, v. 40. and so became King of the North. All the description of the King of the North there agree to the Turk; as, he in the latter days hath *Egypt* under him, and the precious things thereof, v. 43. and so he is the King of the North.

Therefore the Turks shall hear tidings out of the East, and the North. and shall go forth with fury to destroy, and then he shall come to his end, v. 44, 45.

The last signal thing of it is, v. 45. and he shall plant his *Aphadno*, the Tabernacle of his Palace or Tent for this War [between the Seas in the glorious Holy Mountain; yet he shall come to his End, and none shall help him]. None hath obtained (especially from *Daniel*) that title of Renown [glorious Holy Mountain] but *Jerusalem*, or, the Land of Promise, *Dan.* 9. 16, 20. *Zech.* 8. 3. And that is [between the Seas]. *Jerusalem* is situate between the Egyptian Sea on the West, and the Dead-Sea, or the *Asphalid's* on the East. Also *Samarria* hath the Egyptian Sea Westward, and the Dead-Sea Eastward. Also the Territory of *Affur* and *Zabulon*, are between the Sea of *Galilee* on the East, and the *Phœnician*, *Syrian* or *Mediterranean-Sea* on the West.

When *Gog* or the Turk shall plant the Tabernacle of his Palace or his Tent for War in *Judea* or about *Jerusalem*, and shall go forth furiously to destroy, upon the Mountains of *Israel*, then he shall come to his end, and none shall help him.

7. *A time of general and stupendous Alterations in the World:* When all those Enemies shall conspire against Christ, as, *Rev.* 16. 14, 16. *Ezek.* 38 4, 5, 6, 7, 14, 15. it cannot but be a time of Trouble every where, especially seeing it will be attended with such astonishing Mutations, *Mat* 24. 29. the Sun shall be darkened and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of Heaven shall be shaken. And this referreth to the same time, for as the next thing, *v.* 30. then shall appear the sign of the Son of Man in Heaven.— And Jesus Christ himself explaineth this, *Luk.* 21. 25, 26, 27. There shall be signs in the Sun, and in the Moon, and in the Stars, and upon the Earth distress of Nations, with perplexity, Mens hearts failing for fear— and then they shall see the Son of Man coming in the Clouds,— *i. e.* for their relief and succour.

These Universal Commotions will occasion a very great consternation and affrightment, yet Jesus Christ giveth them as a Comforting Cordial to the Faith of the Saints, like the budding of the Fig-tree; which evidenceth that the Summer is near, *v.* 28. 29, 30, 31.

So these terrible things argue that the Redemption of Believers draweth nigh, *v.* 32. Verily,— this Generation shall not pass away till all be fulfilled.

[This Generation] cannot be meant of that wherein this was spoken by Christ on Earth; for that, and many Generations are passed since, and yet the things are unfulfilled: But in other

other Evangelists, especially *Luke*, it is applied to the Parable of the Fig-tree, [that Generation] *v.* 28. when the Fig-tree shall begin to put forth by these Distresses of Nations and Mens hearts failing for fear of those things, which are coming on the Earth, [this Generation] wherein these things begin, shall not pass until all be fulfilled, *i. e.* till the Kingdom of God shall come, *v.* 31. till they shall see the Son of Man coming in a Cloud, *v.* 27. All shall be accomplished in the very same Age or Generation wherein they have their beginning. Those things will have a terrible Aspect even to the Saints; yet they will issue in their Redemption, *v.* 28. and the blow will fall upon Enemies in their great destruction, *Ezek.* 38. 20, 21, 22. and 39. 4, 5. *Rev.* 19. 18, 19, 20. so that this will be the greatest trouble to the Enemies of Christ and his Church.

It seemeth that the greatest trouble to the Jewish Nation will be over before this; For it is said, *Mat.* 24. 29, 30. Immediately after the Tribulation of those days, shall the Sun be darkened—and then shall appear the signs of the Son of Man.—

This foregoing trouble is applied to the Jews, *v.* 16, 17. and is expressly declared to be their greatest Tribulation, *v.* 21. for then shall be great Tribulation: such as was not since the beginning of the World to this time, nor ever shall be. So then, the Eclipsing of all Earthly Glory by distress of Nations (about the time of *Armageddon*) is not before, but immediately after that greatest Tribulation to the Jewish Nation

tion is over and at an end. It began at *Vespasian* about *Ann.* 70. that was their greatest in respect of the severity and sharpness of it; the History is very Tragical, many Hundred thousands of the Jews perished, and were made miserable, by Famine, Sword and Captivity; their Houses and Streets were filled with dead Men, Women and Children, so that those alive could not Bury the Dead, that it was unparalleled, it passed any Plague formerly sent by God, *Joseph. lib.* 6. c. 14, 16. and *lib.* 7. c. 17. Then might be fulfilled, *Zech.* 14. v. 1, 2, 3. And that is their greatest Tribulation in respect of Duration, it hath lasted above 1600 Years, and the Jews are not yet delivered.

It is hard to conceive that any future trouble of theirs should exceed that which is past, and especially seeing there are so many Promises, that after their return, they should have no more such Sorrow and Captivity as before, *Jer.* 31. 10, 11, 12. *Ezek.* 34. 12. 22. *Zeph.* 3. 15. *Zech.* 9. 8. *Am.* 9. 14, 15. they shall no more be pulled out of their Land; and so they shall not again have their Houses rifled and Women ravished, nor go again into Captivity; as, *Zech.* 14. 2. And if so, then their greatest trouble mentioned, *Dan.* 12. 1. must be begun at *Vespasian*, and is almost expired, the worst of it is over; for there cannot be two greatest troubles to them, and Christ saith, there shall never be like to them, (*Mat.* 24. 21.) It is usual for the Prophets in a few Lines, to express that which is fulfilling many Hundred Years; and so here in a Verse or two, may decipher the great and long

long Tribulations of the Jews, and also their deliverance, and reach even to the last Resurrection, v. 2.

In short, those words [And there shall be a time of Trouble, such as never was since there was a Nation] may come in by a Parenthesis, discovering what shall intervene between *Israel's* rejection, and *Michael's* standing up for their deliverance, even a long and sore Tribulation.

Or else they must refer to this general Commotion, which will be unparalleled in respect of astonishment and affrightment, but they will be more afraid than hurt, for then at that time they shall be delivered.

8. *The setting up of the glorious Kingdom of Jesus Christ, the New Jerusalem, or the Glory of the Church here a Thousand Years, Rev. 20. and 21. and 22.*

The Rise or first State of this Kingdom, will be speedily after the Resurrection of the Witnesses, and the first Conversion of the Jews, *Rev. 11. 12, 15.* and before the Thousand Years begin. This is the Kingdom of the Stone, *Dan. 2. 34, 45.* whose beginning will be small, and its way unpeaceable and troublesome, conflicting with Enemies, yet prevailing against and breaking of them, v. 45. So that this is not begun, so long as the Enemies of Christ are the prevailing Party, every where.

The second State of this Kingdom, will begin next after the Battel at *Armageddon*, this will be more Peaceable and Glorious, *Isai. 2. 4.*

Mic.

Mic. 4. 3, 4, 6, 7. The Church will enjoy great Liberty; for, her grand Enemy, the Dragon, will be under a wonderful Restraint, will be Bound a Thousand Years, *Rev. 20* 2.

It cannot note the State of the Saints to come in Heaven upon the Judgment of the Great Day; for, after that Satan will be loosed no more; whereas, after this, *v. 3* 8. he shall be loosed for a little season to deceive the Nations, after which, will speedily follow that last Day of Judgment, *v. 7, 9, 11, 12.* but of that day and hour knoweth no man, *Mat. 24.* 36.

And it cannot be past; for the Dragon hath never been bound a Thousand Years hitherto. The first Three hundred Years of Christ, he was loose, ruling by Pagan Emperours, *Rev. 12.* 3. 4. And since hath been loose, sending forth not only Papism, but Mahometism, out of the bottomless Pit after *An. 600. Rev. 9.* 1, 2, &c. which continue to this day; therefore he is not yet shut up in the bottomless Pit, and bound there, as *Rev. 20.* 1, 2, 3. and consequently the Thousand Years are not yet begun. And besides, when the Thousand Years are expired, Satan is loosed again, and his Party is destroyed in an immediate way, by fire from God out of Heaven, *v. 9.* and he is cast into the lake of fire and brimstone [where the Beast and the false Prophet are]. Therefore the Beast and false Prophet must be destroyed before the Thousand Years begin; else how could the Dragon be cast into the Lake where they were, if they had not been there before? and they are not there as yet, and so that time is not yet begun. They cannot

cannot be cast in during the Thousand Years, for Satan is bound all that time; whereas he is loose till they be in the Lake, and immediately before the Beast and false Prophet were cast in, the Dragon was not bound there, but assisted them at the Battel at *Armageddon*, *Rev.* 16. 13. 16. and so that time of a Thousand Years is not yet begun.

And this Thousand Years will be a glorious time; not Absolutely, as if Sinless; but Comparatively, or compared with any former state of the Church since the Fall of *Adam*; so it will be a state of Blessedness, *Dan.* 12. 11, 12. Possibly it may be ushered in by a personal appearance of Christ in the Clouds; but I cannot say, that it will be by the personal presence and continuance or reigning of Christ on Earth. Now will *Ezekiel's* City and Temple be erected, *Ezek.* 40. to the End of that Book, the glory of which will be, that the Name of it from that day shall be *Jehovah Shammah*, the Lord is there, *Ezek.* 48. 35. This is the time of finishing the Mystery of God in the seventh Trumpet, *Rev.* 10. 7. and 11. 15, &c.

Here will begin the State of the New *Jerusalem*, which cometh down out of Heaven, *Rev.* 21. 1, 2. and is not by our going up to Heaven.

Here, will be such a new face of things, as if there were a New Heaven, and a New Earth. *Rev.* 21. 1. and great Changes for the better in the Civil, and Ecclesiastical State, great Purity of Administrations and Ordinances, and a glorious Divine Presence, *v.* 3. *Zeph.* 3. 9. *Zech.* 14. 20, 21.

Then

Then there shall be given to Christ as, *Dan.* 7. 14. 22, 27. Dominion and Glory and a Kingdom that all People, Nations and Languages should serve him; and his Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that shall not be destroyed.

An Appendix.

ALL foregoing (except in two lines) I had written long since; but some of late have affirmed *Pagan Rome* to be the first and second Beast, and the Subject of the Seals, Trumpets and Vials, yea, to be *the Whore of Babylon*, which falling (they say) the 1000 Years began: Also they deny the Conversion of the Jews. If these things be true, then much aforesaid were false; so as this necessitateth a considering those Matters.

Q. 1. Whether Pagan Rome was the first and second Beast, and the Whore or Mystical Babylon, Rev. 13. and Rev. 18?

A. Negatively, it was not: For,

1. *There is a Dragon-state of the Roman Empire, which falleth at the rising of the first Beast; for the Dragon giveth the first Beast, his Power, Throne and great Authority, Rev. 13. 2. and so the Beast is the Dragon's Successor, and doth not get up, until the Dragon be cast down from his Imperial Throne and Dignity, Rev. 12. 9, 13.*

I.

Hence

Hence it is impossible that *Pagan Rome* should be both Beast and Dragon : Neither was there any State before *Pagan Rome* to make the Dragon-State, seeing it was *Pagan* from the first.

2. *Rome whilst Dragon, had a vastly different form and shape from what it had under the first Beast* : In its Dragon-State it had only seven Crowns, and these not upon the Horns, but upon the Heads, *Rev. 12. 3.* but at the rising of the first Beast, there were Ten Crowns, and these upon the Horns, *Rev. 13. 1.* for the *Goths, Vandals, &c.* obtained a Sovereignty, setting up in the Empire for themselves ; whereas in the days of *John*, they had not received Power as Kings, *Rev. 17. 12.* all then (though some were named Kings, *Mat. 2. 1, 3. Luk. 1. 5. Act. 26. 2, 7, 27.*) being under the headship of, and in subjection to Emperours ; but were to be Crowned about the same time when the Roman Empire turned Beast ; were not so crowned under *Pagan Rome* ; therefore that was not the first Beast.

3. *After crowning the Horns, one of the Heads of the first Beast was wounded as unto death, and healed again, Rev. 13. 3.* This cannot be proved of *Pagan Rome*, and so that is not the first Beast.

4. *The first Beast had Power to continue or make War 42 Months, Rev. 13. 5.* if they were literal Months, *Pagan Rome* was Idolatrous and persecuting the Church much longer, even Hundreds of Years. If they be taken for Months of Years, then *Pagan Rome* did not continue half so long, and so cannot be that first Beast.

5. It doth not appear that the ten horns after Crowning did hate Pagan Rome, and burn it with fire, Rev. 17. 12, 16. and so that was not the first Beast: Nor was it the Whore of Babylon, for, Rev. 18. speaketh not merely of the destruction of some Corruptions (as of Paganism) but of an utter desolation of a City it self; Compare it with Jer. 25. 9, 10, 11, 12. so that if it had been Rome Pagan, it would not have left that as a City after Paganism, for the Papacy to reign in.

6 The Reasons urged for Pagan Rome, being the first Beast and the Whore of Babylon, are not cogent, but easily answered; for they are mostly built upon that common Mistake, viz. That else Rome Papal must be the first Beast: whereas I have proved that first Beast to be a civil persecuting state of Rome, distinct from, and up long (even Hundreds of Years) before the second Beast (which is Papal) did arise in his first Horn of Ecclesiastical Power, about Ann. 606. and so most of the Reasons are enervated, or evaded at once. Hence the Pope is not the 7th & 8th Head or King. It is usual for [King] to signifie, not a particular Person, but a Species of Government, or a Race of many Successively, Dan. 7. 17. and 8. 21. and 11. 5, 9, 11, 13, 15, &c. And so Rev. 17. 10. cannot intend particular persons; for, Five Pagan persecuting Emperours were not fallen in the days of John, and there were more to come than would make up the 7 or 8, for there were Ten Persecutions; therefore it must be Five Species of Government that then were fallen. If the [short space]

v. 10. be not meant of the state of the first Beast before the 7th Head of Popes did arise, but of it; then it may intend the Pope from the time of his becoming the 7th Head by obtaining Civil Supremacy over-topping Emperours, and then his continuance may be but a [short space] comparatively with the whole time of Emperours.

Obj 1. *it is Idolatrous persecuting Power that the Text describeth, and none persecuted but Emperours.*

A. *Not only the Emperours, but the Beast by Crowned horns also persecuted: However it is not said that all the seven Heads did persecute, but that state did it which hath these. And often that is ascribed to many, which is acted not by all, but by some or a few of them; as Rev. 17. 16. compared with, Rev. 18. 9.*

Obj. 2. *Evince that the six Pagan Governments were Heads of Papal Rome.*

A. *In describing one Roman Monarchy which hath various Dynasties, no Necessity that all which is affirmed of it should be verified under one of them: Daniel's 4th Beast comprehendeth all its various states mentioned in the Revelation under both Dragon and Beast state. So the six Pagan Governments were Heads of that Empire which now is Papal; but all the six not in being when Papal.*

Obj 3. *As to the seven sorts of Government, Kings, Consuls, Decemvirs, &c. Evince that six were Supream Powers at Rome before Popes.*

A. *Trecentesimo altero quam Condita Roma erat iterum mutata forma Civitatis ab Consulibus ad Decemviros, quemadmodum ab Regibus ante ad*
Con-

Consules venerat translatō imperio, T. Livii, lib. 3. Dec. 1. See Tacitus Annal. l. 1. and others, who speak of Dictators and Tribunes.

1. Kings, cannot be denied to be Supream as *Romulus, &c.*

2. Consuls were created in the room of Kings; *Regibus urbe propulsis Romani—Consules creaverunt, pro uno rege duo hac causa Creati—Paul Diacon. lib. 1. p. 13.*

3. Dictators: The Romans smitten with fear, *Dictatorem creant, cujus auctoritas & potentia Consulem præiret. Oros. lib. 2. c. 5.* The like saith *Dempster.*

4. Decemviri; *Pro duobus Consulibus Decem facti sunt qui summam potestatem haberent constituendarum legum Atticarum gratia, qui à numero Decemviri sunt Nominati. Paul. Diacon. lib. 1. See Paul. Oros. lib. 2. c. 13.*

5. Tribunes, were of two sorts, *Tribuni Militum* were of Consular Authority. *Paul. Diacon. lib. 2.*

6. Emperours are known to have had Supream Authority.

7. Popes have over-top't Emperours, as *Hildebrand, or Pope Gregory VII. and others.*

Obj. 4. *But the Supream Power was in the Senate, and that is made none of the Six.*

A. It's said, *That Romulus the King first constituted the Senate at Rome, yet he was Supream still; Centum Senatores creavit quos Patres auctoritate nuncupavit. Messala Corvini lib. Eutropii Histeria cum Diacono, p. 6. the number was increased afterwards.*

It's true, there were Contests after between
L 3 the

the Senate and Emperours, and the Senate had a hand in making Decrees; but Emperours had the Supream Power in the Administration of the Government of *Rome*, or in the Executive part of the Law; for, who will say that there were two Supream Powers at the same time there? And those who make the Objection by their asserting particular Emperours, to be the seven Heads, *Rev.* 13. 1. and *Rev.* 17. 9, 10. they must unavoidably grant not the Senate, but Emperours to be Supream.

Obj. 5. *The Pontifex Maximus might as well be named, as one of them.*

A. 1. *It's denied; For Pontifex Maximus was first instituted by Numa Pompilius, a King who had Supream Power over him. See Messal. Corvin. Libel.*

2. *Afterward it was sinfully annexed to him who had the Supream Power, viz. to the Emperour, as one of his Titles. After, C. Julius Caesar, all Emperours assumed that wicked Title Pontifex Maximus, even Constantine. Constantius—until the Emperour Gratian, and he did forbid to be called by it. See Dempster, and Rosin and Zosimus.*

3. *It's against Rev. 17. 10. for if Pontifex Maximus was one of the Seven, which were the Five fallen in the days of John; how can the number Seven be made up?*

Obj. 6. *Shew that [The Beast] that [was and is not] is meant, that it [is not now, nor ever was, but shall be] and when the Pope falleth [shall not be]. And v. 15. [where the Whore sitteth] where she shall sit hereafter.*

A. 1. It may be as difficult to Answer if the Pagan Empire were the Beast; for that [was] in the days of John, yet it is said [and is not].

2. It is usual in a Prophetical strain, to mention things as past or present, which are to come hundreds of Years after, because they shall certainly be future; as Rev. 18. 2. Babylon— [is fallen], whereas it was not fallen in the days of John, no, although the Pagan Empire were the Babylon intended, which it is not. Thus, Dan. 2. 29. his Dream was, of what should come to pass afterward; yet in Vision, it was as if present or past, v. 32. to 46. so Dan. 7. 3, 4. to v. 15. & v. 17. to the End; and Dan. 8. Such reasoning then, does but darken truth with many words. And as to Rev. 17. 8, 11. the Apostle interpreteth it, the Beast [was] before wounding [is not] what he was when wounded unto death, [yet is] when healed.

Also [The Gowned and literate Tribe] of Pagan Rome could not be [the second Beast]. Rev. 13. 11. for various Characters thereof do not agree to them; as v. 12. they did not exercise all the Imperial Power and Authority of the first Beast; nor did they so much as pretend to work Miracles. v. 13. they do not make fire come down from Heaven on the Earth in the sight of men, and so they are not the second Beast.

Take this Rule.

A Correspondency or agreeableness of some Matters or Events unto a Prophecie will not prove its accomplishment, if there be disagreeableness in other things.

Thus, some observing great Sufferings of Churches at divers Seasons about Three Years and half, have concluded these for the times of the Witnesses Death, *Rev.* 11. 7, 9. and yet have been mistaken, as I before evidenced. So others finding [*Pagan Rome*] to answer some Characters in *Rev.* 17. 4, 5, 6. as being great, and a Mother of Harlots and Abominations, &c. have groundlessly concluded that to be [*the Woman or Whore of Babylon*]. Whereas *Pagan Rome* was down (as I have proved) before the Scarlet-coloured Beast was up, which carrieth her, *v.* 3, 7. and before the Ten Horns were crowned, *v.* 12. and so that cannot be the *Babylon* here intended.

But as to [*the Whore of Babylon, Rev.* 17.] all the Characters of her agree to *Rome Papal*, and so we may conclude that to be it. *Rome* undeniably is that great City which in the days of *John* reigned over the Kings of the Earth, *Rev.* 17. 18. though now it is not of the same Magnitude as then, yet it is the same City that now is the Seat of the Papacy. And her bad Qualifications of *Spiritual Fornication* or *Idolatry* and *Cruel Persecution*, *v.* 2, 3, 4, 5, 6. do now notoriously and undoubtedly agree to *Rome Papal*; And therefore *Rome Papal* is [*the Whore of Babylon*]; and I think *Antichristian*. If the name *Antichrist* be not in this Book, yet the thing is. It is not against it, if her riding upon the Beast was not until Pope *Gregory VII.* or *Innocent III.* or the *Lateran Council*: For there is no Scripture Evidence that the rising of the Whore of *Babylon* was as early as the first Beast, much less her

her riding upon him; that might not be until the rising of [the second Beast] Hundreds of Years after; especially seeing *Babylon* is first mentioned in this Book, *Rev.* 14. 8, 9. with the Image and Mark of the second Beast, *Rev.* 13. 14, 15, 16.

But how unimaginable is it, that almost the whole Book of the *Revelation* should be spent about *Pagan Rome* in the first Three Hundred Years after Christ's Nativity, and that all the great Events should be passed over in a deep silence, which have been for many Hundreds of Years since; and this when they were so remarkable to the Church, and do so clearly and exactly answer the Prophecie which yet certainly extendeth to the End of time, even to the Day of judgment, *Rev.* 20. 11, 12?

I might add, that as this Prophecie of the casting down the Dragon, *Rev.* 12. tended greatly to the Consolation of Christian Jews and Gentiles in the Primitive times and here is a triumph on that account, *v.* 10 12, So Jesus Christ hath tenderly provided for the consolation of Christians in the latter Days. for here is another, a new Triumph for Victory over the Beast, and the Destruction of *Babylon*, *Rev.* 19 5, 6, 20. this after two Beasts had been up and persecuted, *Rev.* 13. and after some Trumpets had sounded, and Vials were poured out upon Enemies, *Rev.* 15. and 16. the first of which Vials, *v.* 2. spake the Beast up before. So that here is a double rejoycing, one a long time after another, and the latter upon the downfall of *Babylon*.

Here

Here I must add, that it is unscriptural to say (as some do) that the three Days and half, *Rev. 11.* should amount to as much as 1260 Days, or be the same with the 42 Months; as if the three Days and half were first to be turned into Prophetical Days, *i. e.* Years, and then every day in those Years to be turned into Years again; such doubling is wholly unwarrantable. We are not to teach the Spirit to speak, there is a Mystery in the broken Numbers so often repeated, else the three Integuments might have been more, and so the 1260 Days might have been 1300 or 2000. And surely there is curiosity in adding half a Day or Year, to three Years of the Witnesses lying dead, *Rev. 11. 9, 11.* it intimateth that there will be some reviving in that half Year, or before a 4th Prophetical day is come about. If a long time would be required for the strange Feats of the Antichrist talked of by the Romanists, yet they who have so long persecuted, why may they not at last slay the Witnesses in such a short time, the way being prepared before? and why may they not in some Street of the great City by a Spirit of Life from God suddenly be revived again?

To conclude this; in all the 1260 Days of their *Sackcloth-state*, the Witnesses Prophecie, *Rev. 11. 3.* and so are alive; whereas during the three Days and half, they are in a *death-state*, *v. 7, 9, 11.* and therefore the three Days and half are no part (much less the whole) of the 1260 Days.

I have proved divers Vials to be poured out,
long

long before the rising of the Witnesses ; and to the Vision of the Vials we must refer that vast change of Affairs in the Papacy, by the late Reformation. Quickly after passing of the second Wo, *the Kingdoms of the World become the Lords.* Rev. 11. 14, 15. or then cometh the 1000 Years, Rev. 20. in which I do not assert a *Personal reign of Christ upon Earth*, during that time, but a *more glorious State of the Church than before*, and then cometh the Day of Judgment, v. 11, 12, &c.

Quest. 2. *Whether the 1000 Years, Rev. 20. must commence or begin from the Fall of Pagan Rome at Constance, and expire at the Ottoman Empire. Ann. 1300.*

A. Negatively, the 1000 Years cannot take date from the Fall of Pagan Rome :

For,

1. *The Beast and false Prophet are cast into the burning Lake at the beginning of the 1000 Years, Rev. 20. 10.* Seeing the Dragon at their Expiration is cast into it [where the Beast and false Prophet are] therefore they were in before.

2. *The Dragon is bound during the 1000 Years, that he doth not deceive the Nations, Rev. 20. 3.* whereas during the 1000 Years from the Fall of Pagan Rome, about Ann. 300. the Dragon was not bound but loose, and did deceive the Nations into the Corruptions and Abominations both of the *Papism* even in the height of it, witness *Hildebrand's Dictates*, and others ; and also of *Mahumetanism*, which overspread and deceived the Nations in the times after, An. 600. and before An. 1300. Yea, not only
so

so, but a Scarlet-coloured Whore in that time persecuted the Church; witness the Sufferings of the *Albingeres*, and *Waldenses*, and *Bohemians*.—

Q. 3. *Whether the Restoration and Conversion of the Jews and Ten Tribes is still to be expected?*

A. Affirmatively, I assert that the restoration and conversion of the Jews, and the Body, or great Numbers of the Ten Tribes is still to be expected.

If the Prophecies and Promises hereof had the beginning of their accomplishment in the Primitive Times; if then, there were the first fruits of them; yet the principal, the chiefest part, the compleat fulfilling of them is yet to come For,

1. *All the Tribes, the dry bones must live*: The two Sticks shall be one Stick, one Nation, and that in their own Land under David their King, Jesus Christ, when they shall be no more two Nations, neither shall be divided into two Kingdoms any more at all, Ezek. 37. 5, 10, 14, 16, 19, 21, 22, 23, 24, 25. and they shall be converted, v. 14. I will put my spirit in you.—

This speaketh not of a Union of believing Jews and Gentiles under Jesus Christ; but plainly of the Twelve Tribes of Israel; for one stick is for Judah and the Children of Israel, his Companions, v. 16. and the other for Joseph, the stick of Ephraim, and for not only [some] but [all] the house of Israel his Companions; this must comprise the Ten Tribes; and these must all be united, become one Nation, v. 19, 22. in the Land, in the Mountains of Israel, and one King shall be to them all, v. 22. and this is Jesus Christ, v. 24. David, my servant, shall be King over them, and they all shall have one Shepherd—i. e. Jesus Christ,

Christ, for *David* was dead long before, and [*David*] often is put for Christ, *Ezek.* 34. 23, 24. with *Joh.* 10. 11. *Isai.* 55. 3. with *Act.* 13. 34. *Hos.* 3. 5. —

Whereas they never yet were thus united under Christ in their own Land, but are a divided scattered People to this day.

Therefore there is a time yet to come, when they shall be thus united under Jesus Christ; for God is true, and no tittle of his Promise shall fail. The like is declared in many other Prophecies.

2. *All Israel shall be saved*, *Rom.* 11. 26. and not only the Elect, the spiritual *Israel*, but plainly the Jews, that *Israel*, in distinction from the Gentiles, *v.* 25. and after blindness or hardness happened to the Jews, so as they were cast away and broken off for their unbelief, *v.* 15, 17, 20.

Therefore the Conversion of the Jews, of multitudinous number of that *Israel* is to be expected.

It will be such as will be greater riches to the World; to the Gentiles than their fall was, *v.* 12. *how much more their fulness?* There is then a time coming, when there will be such [a fulness of the Jews] as will usher in the Conversion of a far vaster Numbers than in the first Ages of the Gospel, as the [*how much more*] doth evidence.

Obj. *But there is no probability that all or most of the Common People of the Ten Tribes were transplanted; but only the Rulers, and Rich and Military Men.*

A. *I think every individual Person or Family was not carried away: yet it is apparently untrue, that only*

only such a small number of them were transplanted. See 2 *King.* 17. 6, 18, 24, 26. 41. and 18. 9, 10, 11. there were such vast numbers removed to various distant places, *v.* 6. as it is said, *v.* 18. there was none left but the Tribe of *Judah* only; see *v.* 23. they bear the name of *Israel*. And such multitudes were brought from far to people the Country, and be placed in the room of them as are called [Nations] *v.* 24, 26, 41.

Let it be granted that there must be a return answerable, and the conversion of such a multitude as were transported, and we need not desire more.

Obj. 2. *All the Ten Tribes were in the Dominion of Cyrus, and had liberty to return.*

Ans. 1. Dr. *Lightfoot* saith, [when *Cyrus* gave leave to the Jews after the 70 years captivity, to return to their own country, multitudes of them found themselves so pleasantly seated, and by continuance of time rooted in *Babylonia*, that they would not remove their habitation, but fixed there. There in time they grew to so great a Nation, and distinct a people, that they had a Prince of the captivity of their own blood, over them, and three famous Universities, *Nehardea*, *Pumbeditha* and *Soria*, --- *Peter's* lot fell here --- directs his Epistle to the dispersed Jews in *Pontus*, *Galatia*, *Cappadocia*, *Asia* and *Bithinia* — See *Harmon.* p. 335.

2. *They did not so return as to answer the Prophe-
sie, Ezek. 37. for then they must now be in their
own land, v. 22, 23, 25. which they are not,
Some of the Ten Tribes joined with Judah.
2 Chron. 11. 17, 18. When yet they were un-
doubt-*

doubtedly two Kingdoms. And they are as really two Kingdoms still as they were of old, against *v. 22, 23, 25, 26, 28.* yea in Gospel times we read *Joh. 7. 35. of the dispersed among the Gentiles.* Therefore there is yet a time coming wherein they shall return to their own land and be converted.

Obj. 3. *But the two Nations or Sticks became one under Zorobabel as a type, and mystically under Christ, and so Ezek. 37. was fulfilled.*

Ans. 1. *That Ezek. 37. had any part or beginning of its accomplishment under Zorobabel, is an assertion wholly groundless: and so a bare denial of it is sufficient till there be proof of it. By [David] often is meant Christ, and not a type of him, so as the first accomplishment of it was in the days of the Messiah long after Zorobabel was dead. The Twelve Tribes, or two Nations were never united under Zorobabel that I can find, there might be some of them as there was, 2 Chron. 11. 17, 18. when yet they were two Kingdoms, but the body of them returned not, Zorobabel was not their Prince for ever, as Ezek. 37. 25, 28. there will be a time when they shall be in their Land, and their Children, and their Childrens Children for ever, v. 25.*

2. *Ezek. 37. was not fulfilled in the first ages of the Gospel, or at the first coming of Christ: for, as Mr. Greenhill well observeth, then the Scepter should not have departed, when Shiloh came, Gen. 49. 10. If the Messiah were King in Israel, King over both Houses united into one, the Scepter did not depart, but was advanced.*

This will appear further by their being still scattered as here followeth.

Obj.

Obj. 4. The Epistle to the Hebrews, and that of Peter and James, are directed not to the two Tribes only, but to the Twelve Tribes that are scattered abroad.

Ans. 1. This very objection evidenceth that even multitudes of the Twelve Tribes were still scattered in those Gospel times, when the greatest number of Jews and Israelites were converted, that hitherto have become Christians: and they have had further scatterings since, which sufficiently proveth that the Prophecies aforesaid and many others of like nature, were not then accomplished; they were not then united in their own land: therefore there is a time yet coming wherein he that scattered Israel will gather him, Jer. 31. 10. Ezek. 37. 21.

2. Those Epistles concerned not the Twelve Tribes in those primitive times only, or chiefly in that age, and the time now past; but those Epistles to the Hebrews, and of Peter and James, are directed to all the Tribes, and will be of use to them in the times yet to come, when they shall be converted.

Obj. 5. Many of the Jews were converted in the Primitive times, Act. 21. 20. and in Constantine's time, and so Rom. 11. 26. was fulfilled.

Ans. The conversion of Jews in those first ages of the Gospel, do not answer Rom. 11. 26 for that was the time of their fall and blindness; not of their fullness; Those myriades then are but few in comparison of the time when all Israel shall be saved. Also as then there were great destructions of the Jews by Titus and Adrian, &c. so Christ telleth us Luk. 21. 23, 24. That wrath should be upon them, and they should be trodden down of the Gentiles; how long?

Until

Until the times of the Gentiles be fulfilled; and they are trodden down by the Turks until this day; all which evidence that their conversion and glory could not be in those Primitive times; but the time is coming when they shall say as *Mat. 23. 37. Blessed is he that cometh in the name of the Lord.* But their Conversion is such a mystery as it will be as life from the dead, *Rom. 11. 15, 25.* hardly any first fruits or appearances of it before hand, yet dry bones shall live, and *Jerusalem* appear in her glory.

And now we see Scripture grounds still to pray for the downfall of *Babylon*, and the coming of the glorious Kingdom of Christ and the restoration and conversion of the Jews, yea of all the Tribes of *Israel*, and we do not take the Name of God in vain, nor deprave the Christian Faith, but discharge an important duty therein.

A Postscript.

THE Title of my Book is [*The Revelation Unveiled*] because it tendeth to free it from the aforesaid misinterpretations which Eclipse and darken this sacred Prophecy.

I know many are discouraged for searching into these mysteries by observing the mistake of Writers in the computation of times. Whereas I account that one of the smallest matters in it self, only it may prove great by its ill influence, upon a Mans own Spirit, in the disappointment of his confidence, and ones Enemies, who seeing others error as to time, may promise them-

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selves

selves immunity, from threatned Judgments, and so may be hardened to their ruine and destruction, I know the expectations of some eminent men, are raised high of a destruction of the Beast or *Rome*, about four or five years hence, supposing that then will be the expiration of the 1260 days: whereas I think those days expired some years since, but that this was not the event to be expected upon their expiration. If those worthy Men should suffer a frustration of expectation, yet there is no cause for a prostration of their Spirits, or for Enemies triumphing: I do modestly, not confidently hope for some glorious events within in this Age, if not within few years, but it is upon other grounds, as

1. *From the number of Vials already poured out*: indeed the accomplishments of foregoing Prophecies, are indications of what events are next to follow, and a sure guiding thread for our direction, to discover where we are.

2. *The state and condition of the Turks*: when the Turks cease to be a woe to the Roman Idolaters: to scourge whom they were raised up, *Rev. 9. 13.* to the end, then the second Woe passeth, *Rev. 11. 14.* and then the next revolution will be the Jews, will appear, and *v. 15.* the Kingdoms of the World will become the Kingdoms of the Lord and of his Christ, this must be either by a Peace with the Turk (which may delay the work) or else by losing much of his Dominion, and if *Rev. 9. 15.* denote his time of prevailing: a month in the Revelation being 30 days, then if we begin their Empire with *Oguzians, Ann. 1294.* then his time allotted

lotted to slay the third part of men expired, *Ann. 1685.* since which time he hath been losing ground, and it is hopeful his further fall may be approaching, *Leonicus Chalcoconditos.*

3. *Especially the death of the Witnesses, by the darknes and dreadfulness of it, together with their Resurrection, and the consequences thereof are the most sure prognosticks and most signal marks of the approaching glorious state, Rev. II. 7. to 16.*

And if any should inquire whether the death of the Witnesses be yet past? I answer, if remarkable occurrences since *Ann. 1680.* by Persecutions in *Germany, Hungary, England, Scotland, and Ireland,* and especially in *Savoy* and in *France,* in the unparallell'd sufferings of the Protestants there, did not amount to the Death of the Witnesses, then that fatal, black and gloomy day is yet to come. No preceding time which men have fixed upon can answer the character of it, but when I consider the marvelous and almost miraculous return of the *Vandois* to their places together, with the wonderful liberty, here established in *England* by Law, and else where with some other matters, I have some hopes that it is past, and that the Resurrection of the Witnesses is begun, until I see to the contrary. Neither doth the darknes of some present dispensations altogether dash my hopes, for *Luke 18.* when the Son of Man cometh, there will be distress of Nations, so as it will be hard to find Faith (without fainting) on the Earth; I have now answered the desire of friends in publishing these

these sheets, and if any will be contentious I think not to reply without great necessity: if this may put others upon enquiring further into these prophecies to [the encreasing a knowledge of the times, and the encouraging the faith of Christians, I have my design, and they may lift up their heads, for the redemption draweth near.

F I N I S.

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Errata Corrigenda.

IN the Preface. Pag. 15. Marg. Lin. 7, 8. read, P. 103, 104. P. 24. l. 7. r. *been*. P. 53. l. 11. r. *his*. P. 60. l. 26. r. *Roast*. P. 62. l. 8. r. *Man*.

In the Contents. Pag. 5. Lin. 8, 9. read, *Schecinah*.

In the Book. Pag. 3. Marg. Lin. 18. *date sine*. P. 17. l. 4. r. *as are not*. P. 35. Marg. l. 22. r. *carvis*. P. 50. l. 25. r. *'Avdēwres*. P. 58. l. 3. del. *of*. P. 70. l. 20. r. *prevails*. P. 75. Marg. l. 25. r. *Baptizari in*. P. 80. l. 14. r. *Harmoniously*. P. 91. l. 3. del. *fore*. and in the same line, r. *offered for*. P. 92. l. 27. r. *were*. P. 93. Marg. l. 4, 5. r. 18. 53. P. 94. Marg. l. 3. r. 46, 47. P. 100. Marg. l. 4. r. 94. P. 120. Marg. l. 16. r. *instituted*. P. 127. l. ult. r. *Antipadobaptistic*. P. 133. l. 3, 4. r. *Obstacle*. P. 136. l. 21. del. *they*. P. 138. l. 25. del. *the*.